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Fine copy, quite perfect
very rare

Epistles

THE EPI-

stles and Gospelles with a brief Po-
stil vpon the same from after Easter
tyll Aduent, which is the Somer
parte, set forth for the singuler
cõmoditie of all good chri-
sten men and namely of
Prestes and
Curates.

Roma. i.
Euangelium est virtus dei in
salutem omni credenti
The Gospell is the power of god to
the saluacion of euery faythfull
Christen man.

☞ Cum priuilegio ad impri-
mendum solum.



The preface of Richarde Tauerner to the reader, declaring how this boke is to be red.

FOrasmuche as diuerse and sundry lyghte parsons at this day contrary to the mynde and sentence of the auncient doctours and also agaynste the expectacion of moderate wryters of this tyme, do wonderfully wrest all that they reade into the worste sense in mayntenaunce of theyr carnall libertie and dissolute kynde of lyuinge: I haue thought it very expedient, yea (& as the case requireth) more then necessary, that sith this Postille is by me though not made, yet recognized and in diuerse places augmented: brefely to admonish the reader, how it ought to be red and receiued. Ye shal therfore vnderstand, that this worke is set forth to youre profite and edification, and not to your hurt and destruction. It is I say setforth not that by the same ye shulde maynteyne any errontouse doctrine contrary eyther to the kynges maiesties lawes and proclamations, or to the determination and sentence of the catholike church. Ye shal not lerne here to despise gods lawes & mans, nor the decent and laudable ceremonies and rytes of the church. Here is taught no lawles libertie to do what you lust, but obedience to God and to hys cōmaūdementes, obedience to the kynges maiestie and to hys lawes, obedience to the holsome traditions of the churche. The sacrament of the aultar, the sacrament of penaunce wyth the other sacramentes of the church be here not heretically contemned, but catholikely auaunced. Feyth is here not so nakedly extolled, but that good workes also be necessarily requyred to be in a chriſten man. Neyther yet

What is taught in this Postil.

be

be good wozkes here in ſuch ſozt magnified, that fay eth which ought to be the fundatiō of the chriſten re= ligion is defrauded of her due place. Only thys one thing I requyze of you, that you wol not raſhly iuge of a pece of the wzitting wythout the hole circūſtaūce, but that ye wyll deliberately conferre one place with an other, and then I doubte not but yf any ſentence ſhall happen to be eyther obſurely oz incircumſpectly ſpoken, yet by the cōference of places ye ſhal perceiue the true meanynge and ſenſe of the ſame. Certeynely as touchynge myne owne opinion in maters concer= nyng the chriſten religion, I pzoteſt to all the wozlde that as I ſubmitte my ſelfe in all thinges to the cen= ſure and determination of the church, ſo I thynke it vnlawful foz any man of his own pziuate authozitie either to ſpeake oz wzyte againſt the ſame. Yet I wol not deny, but mans infirmitie ſhal otherwhiles erre. Hierome, Ambzoſe, and Auguſtine were men of excel= lent lernyng & alſo holines, yet ſome faultes eſcaped them in their wzitinges. Yea ſaynt Auſtine openly re= tracted many thinges. Thys I dare ſay wᵗ ſaynt an= ſtine, Erre[illegible] my wzitynges I may, but an heretique I can be none. Foz being ones admoniſhed of my er= rour, I wol not obſtinately defend the ſame, but ſub= mit my ſelfe to ꝯ ingemēt of ꝯ church, which I wold hartely wiſh that other wolde do ꝯ ſame, Then theſe diuerſe ſectes of Anabaptiſtes, of ſacramētaries, and of other heretiques ſhulde not thus ſwarme abzode. Then ſhulde ꝯ chriſten chuzch be in much moze quiet then it is. Then ſhuld Chziſtes religiō be moze truly kepte, and Chziſte hym ſelfe better pleaſed wyth vs. Which thynge I beſeche God, bzyng to pas. Amen.

A

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POSTILLES OR HOMILIES VPON THE EPISTLES AND GOSPELS FROM ESTER vntyll TRINITIE ſondaye, wyth certayne other frutefull and godly SERMONS drawen forth by dyuerſe lerned men for the ſyngular edificacion and commoditie of al good CHRISTEN parſons and in eſpecyall of prieſtes and CVRATES.

Cum priuilegio ad imprimendum ſolum.

ANNO. M. D. XL.

THE COPY OF THE KYNGES graciouſe priuilege.

HENRY the eight by the grace of god kynge of Englande and of Fraũce, defenſour of the fayth, Lorde of Ireland, and in earth ſupreme head immediatly vnder Chriſte of the church of Englãd To all prynters of bokes wythin thys oure Realme and to all other our officers, miniſters and ſubiectes, theſe our letters hearyng or ſeynge: Gretynge. We let you wit, that of our grace eſpecial we haue gyuen priuilege vnto our welbeloued ſubiecte Richarde Bankes, that no maner perſon wythin thys our Realme, ſhal prynte any maner of bokes, what ſo euer our ſayd ſubiecte ſhall prynte fyrſte wythin the ſpace of ſeuen yeares next enſuyng the printynge of euery ſuche boke ſo by hym prynted, vpon payne of forfetynge the ſame. Wherefore we woll and cõmaunde you, that ye nor none of you do preſume to prynte any of the ſayde bokes durynge the tyme aforeſayd, as ye tender oure pleaſure, and woll auoyde the contrarye.

A SERMON OF THE RESVRRECTION.

CHRISTVS traditꝰ fuit ꝓpter peccata nostra & resurrexit propter iustificationem nostri. Roma.iiij.

☞ Christ was delyuered for our synnes, and rose agayne for the iustification of vs. Rom.iiij.

IF euer the greatnes or excellency of any matter hath styred vp youre myndes to gyue diligent eare at any tyme (good christen people welbeloued in our Lorde and Sauiour Christe) I doubt not, but that I shall haue you now moost diligent and redy hearers of that matter whyche I haue at thys tyme to open vnto you. For I am come to declare that great and moost comfortable article of our fayth, the resurrection of our Lorde Iesus. So great is thys article, and of so great weyght and importaunce, that it was thought worthy to kepe our said Sauiour styl on earth after he was rysen from death to lyfe, to the confirmation therof in the hartes of hys disciples. So that as Luke testifyeth in the fyrste chapter of the actes, he was conuersant wyth hys disciples by the space of fourty dayes continually together to enstructe them the truth therof, before he wold ascende vp to hys father in heauen to receyue the glorye of hys conquest and victory. So comfortable is thys article to our cōsciences that it is the locke and keye of all

of all our fayth. Yf it were not true(sayeth S.Paule) that Christe arose agayne: oure preachynge were in
i.cor.xv vayne,your fayth were but voyde,ye were yet in the daunger of your synnes. Yf Christe be not rysen agayne,sayeth the Apostle,than are they vtterly perysshed that be entred theey slepe in Christ,than are we moost myserable of al mē yf we haue our hope fixed in Christ,yf he were vnder the power of death not restored to blesse agayne.But now is he rysen agayne frō death, sayth he, to be ỹ fyrst frutes of them that be aslepe,to rayse them to euerlastynge lyfe agayne. Yea & yf it were not true,that Christe is rysē again: than were it neyther true, that he is ascended vp to heauen,nor ỹ he sent downe the holy goost, nor that he sytteth on the ryght hande of the father,haupnge the rule of heauen and earth,repgnynge as the pro-
psa.lxxi phete sayeth from see to see, nor that he shulde after thys worlde be a iudge of lyuynge & deade: to gyue rewarde to the good,and iudgement to the euell.

That these lynkes therfore of oure fayth shulde all hange together in stedfaste confirmation:it pleased our sauiour not straycht way to wythdraw hymself from the corporall sycht of hys disciples, but chose out fourty daies,wherin he wold declare vnto them by manyfolde and moost stronge argumentes and tokens that he had conquered death and was truly
lu.xxiiij rysen agayne to lyfe.He began(sayeth Luke)at Moses and all the prophetes,and dyd expoune them the prophecies that were wrytten in al the scriptures of hym,to confirme the truth of his resurrection longe before spoken of, whych he verefyed in dede, as it is declared manyfestly by hys ofte appearaunce to son

day

dyp persons, at sondyp tymes. Fyrst he sente hys an- Math.
gels to ỹ sepulchre, whych dyd shewe to certayne wo- xxviij.
men, that the stone of the graue was remoued from
the doze therof: and shewed them the emptygraue sa
uynge that the buriall lynnen remayned therin, and
of these sygnes were these women fully instructed ỹ
he was rysen agayne and so dyd they testifye it opē- Ioh. xx.
lye. After thys Jesus hymselfe appeared to Mary
Magdalene, and after that to other certayne wo-
men, strayght afterwarde he appeared to Peter:
than to the two disciples whych were goynge to E- i. cor. xv
maus. He appered to the disciples also as they were lu. xxiiij
gathered together for feare of the Jues the dozes
shut. At an other tyme he was sene at the see of Ty- Ioh. xxi
berias of Peter and Thomas and other disciples
whan they were fyshynge. He was sene of moze thā i. cor. xv
fyue hundzed bzethzen in the mount of galile, where
Jesus appoynted them by hys angel whan he said:
beholde he shal go befoze you into Galile, there shal
ye se hym, as he hath said vnto you. After thys he ap Actu. i.
peared vnto James, and last of all he was vysiblye
sene of al the Apostles, at such tyme, as he was takē
vp into heauen. Thus at sondzye tymes he shewed
hymselfe after he was rysen agayne, to cōfirme this
artycle, and in these reuelations somtyme he shewed
them hys handes, hys feete, and hys syde, and bad
them touch hym, that they shulde not take hym for a
goost oz a spirite. Somtyme he also dyd eate wyth
them, but euer he was talkynge wyth them of the
kyngdome of God, to confirme the truth of hys re-
surrection. For then he opened theyr vnderstandyng
to perceyue the scriptures, & sayd vnto them: Thus

it is

it is wrytten, and thus it behoued Christ to suffer, &
lu.xxiiij to ryse from death the thyrde daye, and to haue preached openly in hys name penaunce and remission of synnes to all the nations of the worlde. Ye see, good christen people, howe necessarie thys artycle of oure fayth is: seynge it was proued of Christ hymselfe by such euident reasons and tokens by so longe tyme & space. Now therfore as our sauiour was diligēt for oure cōforte and instruction to testifie it, so let vs be as ready in oure beleue to receyue it to our comforte and instruction. As he dyed not for himselfe, nomore dyd he ryse agayne for hymselfe. He was dead, sayth saint Paule, for our synnes and rose agayne for our iustification. O mooste comfortable worde euermore to be borne in remembraunce. He dyed, sayeth he, to put away synne, he rose agayne to endewe vs wyth ryghtuousnes. Hys death toke awaye synne & malediction, hys death was the raunsome of them both Hys death destroyed death and ouercame the deuyll whych had the power of death in his subiectiō. Hys death destroyed hell wyth all the damnation therof. Thus is death swalowed vp by Christes victorye: thus is hel spoyled for euer. Yf any mā doubt
1.cor.xv of thys victorye: let Christes glorious resurrection declare hym the thynge. Yf death coulde not kepe Christ vnder his dominion but that he arose again: it is manyfest that hys power was ouercome. Yf death be cōquered: than must it folowe, ỹ sinne, wher fore death was appoynted as the wages: must be also destroyed. Yf death and synne be banished away, then is the deuels tyrannye resysted whyche had the power of death and was the author of sinne and the

ruler

ruler of hell. Yt Christe had the victory of them all by the power of hys death, and openly proued it by hys valiaũt resurrection, as it was not possible for hys great myght to be subdued of them, & than thys true that Christe dyed for oure synnes and rose agayne for our iustification: why may not we that be hys members by true fayth reioyce and boldly saye wyth the prophete Osee & the Apostle Paule, where is thy darte O death? where is thy victory O hell? Thankes be vnto God, saye they, whyche hath gyuen vs the victory by our Lord Christ Jesus. Thys myghtye conquest of hys resurrection was not only signifyed afore by dyuerse fygures of the olde testament, as by Sampson, whan he slewe the Lyon, out of whose mouth, came out swetnes and hony, and as Dauid bare his fygure, whan he delyuered ỹ lambe out of the Lyons mouth, and whan he ouercame, & slewe the great gyant Goliath, and as whan Jonas was swalowed vp of the whales mouth and cast vp agayne on londe to lyue: but was also mooste clerely prophecied by the prophetes of the olde testament, & in the newe also confirmed by the Apostles. He hath spoyled (sayeth saynt Paule) rule and power and all the dominion of our spirituall enemyes. He hath made a shewe of them openlye and hath triumphed ouer them in hys owne person. Thys is the myghty power of the Lorde, whome we beleue on. By hys death hath he wrought thys victorye for vs, and by hys resurrection hathe he purchased euerlastynge lyfe & ryghtuousnes for vs. It had not ben ynough to be delyuered by hys death from synne: excepte by hys resurrection, we had ben endowed wyth ryghtu

i.cor,xv

Iu.xiiij.

i.Reg. xvij.

Ion.ij.

Col.ij.

ousnes

ousnes. And it shulde not auayle vs to be delyuered from death, except he had rysen agayne, to open for vs the gates of heuen to enter into lyfe euerlastinge
1.Pet.i. And therfore sayntē Peter thanketh God the father of our Lorde Jesus Christ for hys abundaunt mercy, bycause he hath begottē vs (sayeth he) vnto a lyuely hope by the resurrection of Jesus Christe from death, to enioye an inheritaunce immortal that shal neuer perysh, whych is reserued in heauen for them that be kepte by the power of God thorowe fayth.
Thus hath hys resurrection wrought for vs lyfe & eyghtuousnes. He passed thorowe death and hell to put vs in good hope, that by hys strength we shall do the same. He payde the raunsome of synne, that it shulde not be layde to our charge. He destroyed the deuell and all hys tyranny and openlye triumphed ouer hym, and toke awaye from hym all hys captiues, & hath raysed & set them wyth hymselfe amonges the heauenly cytesins aboue. He dyed to destroy
Ephe. ij the rule of the deuell in vs and rose agayne to sende downe his holy spirite to rule in our hartes, to endow vs wyth perfyte eyghtuousnes. Thus is it true that Dauid songe. Veritas de terra orta est, & iustitia de
Psalm. lxxxiiij. cœlo prospexit. The truth of goddes promyse is in erth to man declared, or from the earth is the euerlastynge veritie goddes sonne rysen to lyfe: & the true
Eph.iiij Captiuā duxit captiuitatem. eyghtuousnes of the holy gooste lokynge out of heauen & is in mooste lyberall larges dealt vpon all the worlde. Thus is glorye and prayse reboundinge vpwarde to god aboue for hys mercy and truth: & thus is peace come downe frō heuē to mē of good & faithfull hartes. Thus is mercye and veritie as Dauid
Luce.ii. sayeth

wyteth, met together, thus is peace and ryghtuousnes, embrasynge and kyssynge themselfe together. Yf thou douteste of so great felicitie that is wrought for the. Man, cal to thy mynde, that therfore haste thou receyued into thyne owne possession, the euerlastynge veritie our Sauiour Jesus Christe in forme of breade to confirme to thy conscience the truthe of all thys matter. Thou haste receyued hym: yf in true fayth and repentaunce of harte thou haste receyued hym, yf in purpose of amendement thou haste receyued hym for an euerlastinge gage and pledge of thy saluation. Thou haste receyued hys body: which was ones broken and hys bloud shed for the remission of thy synne, thou haste receyued hys body, to haue with in the the father, the sonne, & the holy goost to dwell wyth the, to endowe the wyth grace, to strength the agaynst thy enemyes, and to comforte the with theyr presence. Thou haste receyued hys bodye to endowe the wyth euerlastyng ryghtuousnes, to assure the of euerlastynge blysse and lyfe of thy soule. For wyth Christe by true fayth arte thou quyckened agayne (sayeth sayut Paule) from death of synne to lyfe of grace, and in hope translated frō corporall and euerlastynge death, to the euerlastynge lyfe of glorye in heauen: where nowe thy conuersation shulde be and thy harte and desyre set. Doubte not of the truth of thys matter, how great & excellent so euer these thynges be. It becommeth god to do no lytle dedes: how impossible so euer they seme to the: praye to god that thou mayest haue fayth to perceyue thys greate power of Christes resurrection, ẏ by fayth thou mayest certaynly beleue nothing to be impossible with god.

Psalm. lxxxiiij. Miseri-cordia et veri-tas obui auerunt sibi. &c.

Eph. iiij

Lu.xviij Only bringe thou fayth to Christes holy worde and sacrament, let thy repentaūce shewe thy faith, let thy purpose of amendement and obedience of thy harte to gods lawe herafter, declare thy true beleue. Endeuoure thy selfe to saye wyth saynte Paule from
Phil.iij. henseforth: our conuersation is in heuen, frō whence we loke for a sauioure euen the Lorde Jesus Christ whych shall chaūge our vyle bodyes that they may be fashioned lyke to hys glorious bodye, whyche he shal do by the same power, wherby he rose frō death and wherby he shal be able to subdue al thynges vn to hymselfe. Thus good christen people, forasmuche as ye haue herde these so great and excellent benefytes of Christes myghtye and glorious resurrection howe that he hath raunsomed synne, ouercome the deuyll, death, and hell, and hath victoriously obteyned the better hande of them all, to make vs fre and saufe from them: and knowynge, that we be by thys benefyte of hys resurrection rysen wyth hym by our fayth to lyfe euerlastynge, beynge in full suretie of oure hope, that we shall haue oure bodyes lykewyse reysed agayn from death, to haue them glorifyed in immortalitie and ioyned to hys gloryouse body, hauynge in the meane whyle hys holye spirite wythin our hartes as a seale and pledge of our euerlastyng inheritaunce, by whose assistence we be replenyshed wyth all ryghteousnes: by whose power, we shall be able to subdue al our euel affections ẏ ryse agaynste the pleasure of God. These thynges I saye well cōsydered, let vs nowe in the reste of oure lyfe declare our fayth ẏ we haue to thys mooste frutefull article, by conformyng vs therunto, in rysynge dayly from

synne

synne to ryghtousnes and holynes of lyfe. For what
shall it auayle vs (sayeth S. Peter) to be escaped and ij. pet. ij
delyuered from ỹ fylthynes of the worlde thorough
the knolege of the Lorde & Sauiour Jesus Christe
yf we be entangled agayne therwyth & be ouercome
agayne, it had bene better (sayeth he) neuer to haue
knowen the waye of ryghteousnes, than after it is
knowen and receyued, to torne backewarde agayne
from the holy cõmaundemente of God gyuen vnto
vs. For so shall the prouerbe haue place in vs, wher
it is sayd: ỹ dogge is retorned to hys vomyte agayn
and the sowe that was washed, to her wallowynge
in the myre agayne. What a shame were it for vs,
beynge thus so clerely and frelye washed from oure
synne, to retorne to the fylthynes therof agayne?
What a folye were it, thus endowed wyth ryghtous-
nes, to lose it agayne? What madnes were it to lose
the enherytaunce that we be nowe set in, for the vyle
and transytory pleasure of synne? And what an vn-
kyndnes shulde it be, where our Sauiour Christ of
hys mercy is come to vs to dwell wythin vs as our
geste, to dryue hym from vs, and to expell hym vio-
lentlye out of our soules, & in stede of hym (in whom
is all grace and vertue) to receyue the vngracyouse
spirite of the deuyl, the autor of al naughtynes and
myschefe. How can we fynde in our hartes to shewe
such extreme vnkyndnes to Christ: which hath now
so gently called vs to mercy, & offered hymselfe vn-
to vs, and he now entered wythin vs. Yea howe
dare we be so bolde to renounce the presence of ỹ fa-
ther, the sonne, and the holy goost nowe receyued in
thys holy sacrament (for where one is there is God

al hole in mateſtie together w̄ al his power wyſdō & goodnes) & feare not I ſaye the daūger & peryl of ſo traytorous a defiance. Good chriſtē brethrē & ſyſters aduyſe your ſelfe, cōſyder ẏ dignitie ẏ ye be now ſet in. Let not foly loſe the thynge ẏ grace hath ſo preciouſly offered and purchaſed. Let not wylfulnes and blyndnes put out ſo great lyght that is now ſhewed
Ephe.vi vnto you. Only take good hartes vnto you and put vpon you all the armoure of God, that ye may ſtāde agaynſt your enemyes whych wolde agayne ſubdue you and bryng you into theyr thraldome. Remēber ye be bought from your vayne conuerſation & your fredome purchaſed neyther wyth golde nor ſyluer,
i.pet.i. but wyth the price of ẏ precious bloud of that mooſt innocent lambe Jeſus Chriſt, whych was ordeyned to thys ſame purpoſe before the worlde was made, but was ſo declared in the later tyme of grace, for your ſakes, whych by hym haue your fayth in God, who hath rayſed hym from death & hath gyuen hym glorye that you ſhulde haue your fayth and hope to ward god. Therfore as ye haue hytherto folowed ẏ vayne luſtes of your myndes and ſo diſpleaſed god to the daūger of your ſoules, now lyke obedict chyldren, thus purifyed by faythe, gyue youre ſelues to walke that waye whych god moueth you to, that ye
i.pet.i. maye receyue the ende of your faith the ſaluation of your ſoules. And as ye haue gyuen your bodyes to vnryghtuouſnes, to ſynne after ſynne, nowe gyue
Rom.vi youre ſelfe to ryghtuouſnes: to be ſanctifyed therin Yf ye delyte in thys artycle of youre faythe that Chriſt is ryſen agayne from death to lyfe: So folow you the exemple of hys reſurrection, as S. Paul

exhorteth vs sayng: As we be buryed with Christ by Rom. vi
our baptisme into death, so let vs dayly dye to sinne
mortifynge and kyllynge the euell desyres and mo-
tions therof. And as Christ was raised vp frō death
by the glory of the father: so let vs ryse to a new lyfe
& walke cōtinually therin, that we may lykewyse as
natural chyldren lyue a cōuersacion to moue men to
glorifie our father whych is in heuen. Yf we then be Math. v
rysen wt Christe by oure fayth to the hope of euerla-
stynge lyfe: so let vs ryse also wyth Christ after hys
exemple to a new lyfe, & leue our olde. We shal then
be truly rysen, yf we seke for thynges that be heuen- Col. iij
ly, yf we haue our affection vpō thynges ỹ be aboue
and not on thynges that be on erth. Yf ye desyre to
know, what these erthly thynges be, whych ye shuld
put of, and what be the heuenly thynges aboue, that
ye shulde seke and ensue, S. Paule in ỹ epistle to the
Collossians declareth, whan he exhorteth vs thus:
Mortifie your erthly mēbers and olde affections of
synne, as fornication, vncleanes, vnnaturall lust, e-
uell concupiscence and couetousnes whyche is wor-
shippynge of ydols for whych thynges the wrath of
God is wont to fal on the chyldren of vnbeleue. In
whyche thynges ones ye walked, whan ye lyued in
them. but nowe put ye also awaye from you, wrathe
fearsenes, malicyousnes, cursed speakynge, fylthye
speakynge out of your mouthes. Lye not one to an
other that the olde man wyth hys workes be put of
and the newe put on. These be the earthly thynges
whych saynt Paule moueth you to caste from you &
to plucke your hartes from. For in folowynge these,
ye declare your selues earthly and worldly. These

be

be the frutes of the earthly Adam. These shulde ye dayly kyll by good diligence in wythstandynge the desyres of them, that ye myghte ryse to ryghtousnes. Let your affection from hencefoyth be set on heuenly thynges. Sue and serch for mercy, kyndnes, mekenes, paciens, forbearynge one another, and forgyuynge one another. Yf any man haue quarell to another, euen as Christ forgaue you, euen so do ye. Yf these and such other heuenly vertues ye ensue in the residue of your lyfe, ye shall shewe playnly, that ye be rysen wyth Christ, and that ye be the heauenly
Iaco.i. chyldren of youre father in heauen, frō whom as frō the gyuer commeth these graces & gyftes. Ye shall
philiij proue by thys maner that your cōuersacion is in heuen where your hope is, and not on earth, folowing the beastly appetites of the flesh. Ye must consyder that ye be therfore clensed & renewed that ye shulde
Luc.i. from hencefoyth serue God in holynes & ryghtousnes all the dayes of your lyues: that ye may raygne wyth hym in euerlastynge lyfe. Yf ye refuse so great grace wherto ye be called, what other thynge do ye, then heape your damnation more and more, and so prouoke God to caste hys displeasure vnto you and to reuenge thys mockage of hys holy sacramentes in so great abusyng of them. Applye your selfe good frēdes to lyue in Christ, that Christ may styl lyue in
Ioh.v you: whose fauour and assistēce yf ye haue, thā haue ye euerlastynge lyfe alredy wythin you, than can no thynge hurte you. What soeuer is hytherto done and cōmytted, Christe ye se hath offered you pardon and clerly receyued you to hys fauoure agayne: in full suertye wherof, ye haue hym nowe inhabytynge

and

and dwellynge wythin you. Only shewe you youre selfe thankeful in your lyues, cõpounde wyth youre selfe to refuse and auoyde al such thynges in youre conuersations that shuld offende hys eyes of mercy Endeuoure your selfe that waye to ryse vp agayne, whych waye ye fell into the well & pyt of synne. Yf by your tonge ye haue offended, now therby ryse agayne and glorifye God therwyth. Accustome it to laude and prayse the name of God, as ye haue therwyth dishonoured it, and as ye haue hurte the name of your neghboure or otherwyse hyndered him, now entende to restore hym agayne, for wythout restitucion God accepteth not your shryft nor yet your repẽtaunce. Col iij.

It is not ynough to forsake euell except ye set your corage to do good. By what occasiõ so euer ye haue offended, tourne now the occasion to the honourynge of God & profytynge of your neyghbour. Truth it is that synne is stronge and affections vnruly, harde to subdue & resyst our nature so corrupte & leuened wt the soure bitternes of the poyson which we receyued by the inheritañce of our olde father Adam, but yet take good corage sayeth our Sauiour Christ: for I haue ouercommed the world & al other enemyes for you. Synne shall not haue power ouer you, for ye be now vnder grace sayeth saynt Paule. Though your power be weake, yet Christ is ryssen agayne to strength you in your batel, hys holy spirite shall helpe your infirmities. In trust of hys confidence take you in hande to purge thys olde leuen of synne that corrupteth & soureth the swetnes of your lyfe before God, that ye maye be as newe and freshe dowe voyde of all soure leuen of wyckednes: so shall ye Psalm. xxxvi. Mar.vi Rom.v. Ro. viij i.cor.v

ye shew your selfe to be swete bred to god to haue his delyte in you. I say kyl & offer you vp the worldly & erthly affectiõs of your bodyes, for Christ our Ester lambe is offred vp for vs, to slee the power of synne, to delyuer vs from the daunger therof and to gyue vs exemple to dye to synne in our lyfe. As the Jues dyd eate theyr Ester lãbe & kept theyr fest in remembraũce of theyr deliuerauce out of Egypt: Euẽ so let vs kepe our Ester feast in ỹ thankfull remẽbraunce of Christes benefytes whych he hath purchased for vs by hys resurrectiõ & passyng to hys father: wherby we be deliuered from ỹ captiuitie & thraldome of al our enemyes. Let vs in like maner passe ouer the affections of our olde conuersacion to be delyuered
Exo. xij from ỹ bondage therof to ryse w̄ Christ. The Jues kept theyr feast in absteynynge from leuened bread by the space of .vij. dayes: let vs christen folke kepe our holy day in a spirituall maner ỹ is in absteining not from material leuened bread, but from the olde leuen of synne the leuen of maliciousnes & wyckednes. Let vs cast frõ vs ỹ leuen of corrupt doctrine ỹ wyl infect our soules. Let vs kepe oure feast ỹ hole terme of our lyfe w̄ eatynge the bred of purenes of godly lyfe, & truth of Christes doctrine. Thus shall we declare ỹ Christes gyftes & graces haue theyr effect in vs & that we haue ỹ right beleue & knowlege of his holy resurrection, wherunto yf we applye our fayth to ỹ vertue therof, & in our lyfe cõforme vs to the exemple & signification ment therby, we shalbe suer to ryse hereafter to euerlastynge glorye by the goodnes and mercy of our Lorde Jesus Christe, to whome wyth the father and the holy goost, &c.

The

The Epiſtle on the fyrſte ſondaye after Eſter daye, called lowe ſondaye. The fyrſt Epiſtle of Iohn, and the.v. Chapter.

Thargument of thys Epiſtle.

☞Of the excellency of fayth and how it ouercõmeth the worlde.

MOſt dere beloued brethren, al that is borne of God ouercõmeth the worlde. And this is the victory that ouercõmeth the world, euẽ our faith. Who is it that ouercommeth the worlde: but he whyche beleueth, that Ieſus is the ſonne of God? Thys Ieſus Chriſte is he that came by water and bloud, not by water onely: but by water & bloud. And it is the ſpirite that beareth wytneſſe, becauſe the ſpirite is trueth. (for there are thre whiche beare recorde in heauen, the father, the worde, and holy goſte. And theſe thre are one.) And there are thre whyche beare record (in erth) the ſpirite water and bloud: and theſe thre are one. Yf we receaue the wytnes of men, the wytnes of God is greater. For thys is the wytnes of God (that is greater) whyche he teſtifyed of hys ſonne. He that beleueth on the ſonne of god hath the wytnes in hymſelfe. i. cor. x.

An exhortation vpon thys Epiſtel.

OVre Epiſtle taken out of the firſt epiſtle catholyke of ſaint Iohn good chriſten bzethern doth ſhewe vnto vs that we haue a generation from god which is that which pzocedeth of fauth, & this ouer-

commyth the worlde that is to saie the concupiscences of syñes, which be pryde, couetous, and lecherye.

☞ Assuredly my frendes ther is I trust noman amonges vs but knoweth that of nature we be al born in synnes, in vnrightuousnes, in vtter ignorance of al ghostly and spiritual thinges. And therfore Sainct Austine wryteth on this wise. Beholde my brethern beholde the generacion of mankynde from the firste death of that first man. For synne from the first man hath entred into this world and by syñe hath death entred and so hath passed thorough all men as witnesseth thapostle. But marke (sayth saynte Austine) this worde passed thorough. Synne is rũne thorough vpon all the offspryng of Adam, and for this cause is the new borne chylde gylty of eternal damnation, he hath not yet done syn, but he hath caught synne. For surely that fyrst synne of oure forefaderes dyd not styll remayne in the headspryng, but it passed thorough into the offspryng not into hym and hym but into al men. The fyrst synner the fyrst trãsgressour begat synners subiecte to death. Than came the Sauiour of a virgine to heale & saue them, he came to the, but not the waye that thou cãmest. For he proceded not of the concupiscẽce of the male and female, he came not of that bonde of concupiscence.

Pertran sijt.

The wordes of S. Austine.

☞ Bycause therfore he came to the not by ỹ waye that thou cammest: therfore he delyuered the. But where dyd he fynde the? He founde the solde vnder synne, lyenge in the death of the fyrste man drawynge vp the synne of the fyrst mã beynge gylty and hauynge condemnation yer thou couldest discerne good and euell asunder. Hetherto I haue rehersed vnto you

the

the wordes of ſaynt Auſtyne. Wherfore to retourne to my purpoſe: forasmuch as we be borne in ſynne whych bryngeth wyth it ignorance, blyndnes, and infidelitie, therfore we can not chalenge thys to our owne power and vertue that we beleue Jeſus to be Chriſt, but for the beleuynge herof we haue nede to be borne agayne and to be renewed through the holy gooſt and by ỹ worde of God to thintent we may purely vnderſtande the thynges that be of God and that we maye by faythe take holde of the promyſes of Chriſt and ſo finally wyth ſure confidence determine wyth our ſelues that Jeſus is Chriſte, that is to ſaye, the annoynted kynge and Sauioure of the worlde. For no doubte before we be thus borne agayne, we be all but Nicodemes, that is to ſaye, we maye well beleue that Chriſt came as a greate mayſter from God and that nomã coulde do the ſygnes and myracles that he dyd. But thys is but an hiſtorial fayth, and they that haue it do as yet walke out of the kyngdom of heuen wyth Nicodemus, to whõ Chriſt anſwereth. Uerely, verely, I ſaye vnto the, onles a mã be borne agayne from aboue he can not ſe the kyngdome of God, whych ſelfe thynge the holy apoſtle ſaynte Jhon doth in thys place declare in other termes ſaynge: he can not beleue Jeſus to be Chriſte. For he that beleueth not thys, can not ſe the kyngdome of god. To beleue ỹ Jeſus is Chriſte, is ſurely to determine and conclude wyth thy ſelf that Jeſus is fyrſte to the a Sauiour: and ſecõdly, that he is a kynge anoynted w̃ the oyle of gladnes, perpetually to rule, to preſerue, & to defend the ſo ſaued by hym, And here ſaynt Jhons entent and purpoſe

Ioh.iij.

Before we be newe borne a gayn by ſpirite we be al Nicodemes.

Ioh. iij.

i.Ioh.v.

what it is to be leue that Ieſus is Chriſt.

is to declare vnto vs a difference betwene the hiſto-
A diffe- riall faythe concernynge Chriſte(whyche the deuyll
rence of also hath, and ſo all hypocrites)and betwene ỹ true
faythes. and ſauynge fayth whych beleueth that Chriſt doth
both ſaue vs and alſo taketh a continuall charge &
regard of our ſaluation. To thys fayth we be borne
☞ agayne whan through the holy gooſt we be called
by the worde to the knowlege of Gods wyll, to thin
tent we maye vnderſtande that Jeſus is Chriſte, I
meane, that he is ſuch one in whome is repoſed all
grace, helth, defenſe, and ſauegarde agaynſte ſynne,
death, Satan, the worlde and ſo forth. This he that
Borne beleueth, is ſayd to be borne of god, as though ſaint
of God. Jhon ſhulde ſay: To beleue ỹ Jeſus is Chriſt is not
a worke of humane power & ſtrength, but it is ſuche
a worke whervnto is requyred the power of God &
an heauenly renewyng or regeneration wherby the
holy gooſt tranſformeth vs into newe creatures.
And what is this faith whiche is ſo myghty? It is
(as I haue ſayde) the ſame that maketh vs beleue
that Jeſus is the ſonne of god that was baptyſed
(which thinge is to be comen by water) that ſuffered
death and paſſion for the redemption of men (which
is to be comen by bloude) That Jeſus Chriſt is ve-
rite (for the holy ghoſt doth witneſſe it) that is to ſay
both trew god and trewe man. And that he is trewe
god, thre thinges doth witneſſe it in heuē, the father
the ſonne (which is him ſelfe) and the holy ghoſt, and
theſe thre be one ſelfe witneſſe. And that he is trewe
man, thre thinges doth witneſſe it in erth, the ſpirite
which he hath bequethed into the handes of his fa-
ther at his death, the water with which he was bap-
tiſed

tiſed, and the bloude which he hath ſhed with water when his ſyde was percyd after that he was deade. And theſe thre thinges be one ſelfe witneſſe. And if we receyue the witneſſe of menne, why ſhuld we not take the witneſſe of god (which is infinitely greater than mās) that he is the ſonne of god? This witneſſe was made by god the father in his baptiſme. And alſo he hath teſtified yt in the mountaine, he hath teſtified it by the lawe & by the prophetes. Who ſo euer then beleueth that he is the ſone of god, he hath the witneſſe of god in him, he receyueth the recorde and teſtimonye of god, he is borne of god and in the ſpirite of his faith, he is farre ſtronger ouer ỹ world and victorious of the worlde. Folowe we then good brethren and ſyſters this generation of God, of fayth and of baptiſme and lo we haue ouercome all thynges, that is to wytte the worlde the fleſhe and the concupiſcences. Nowe yf we be rydde and not combred wyth theſe thynges ſurely the yuel ſpirite can haue nothynge in vs but than the ſpirite of god only may all and doth all in vs. Unto god then be all thankes honour and glory accordingly. Amen. Mat.iij.

On the fyrſte ſondaye after Eſter.

The Goſpell on the fyrſt ſondaye after Eſter daye, called lowe ſondaye, the.xx. chapter of Ihon.

Thargument of thys Goſpell.

☞ How Chriſt appeareth to hys diſciples which were aſſembled togyther, and of theyr cõmiſſion that was gyuen them to preache.

THe ſame daye at nyght, whyche was the fyrſt daye of the Sabbothes, whan the dores were ſhut (where the diſciples were aſſembled together for feare of the Iewes) came Ieſus, and ſtode in the mydde, and ſayeth vnto them: Peace be vnto you. And whan he had ſo ſayd, he ſhewed vnto them hys handes, and hys ſyde. Then were the diſciples glad whã they ſawe the Lorde. Than ſayd Ieſus to them agayn: Peace be vnto you. As my father ſent me, euen ſo ſende I you alſo. And whã he had ſayd thoſe wordes, he brethed on them and ſayeth vnto them: Receyue the holy gooſt. Whoſoeuers ſynnes ye remytte, they are remytted vnto them. And whoſoeuers ſynnes ye retayne, they are retayned. But Thomas, one of the twelue (whych is called Didimus) was not wyth them, whan Ieſus came. The other diſciples therfore ſayde vnto hym: we haue ſene the Lorde. But he ſayde vnto them: excepte I ſe in hys handes the prynte of the nayles, and put my fnnger into the prynt of the nayles, and thurſt my hande into hys ſyde, I wil not beleue. And after

Eſa.lxi. Mat.xi Ioh.xvii

eyght

eyghte dayes, agayne hys diſciples were wyth in, and Thomas wyth them. Then came Ieſus when the dores were ſhut, and ſtode in the myddes, and ſayde: peace be vnto youe. After that ſayde he to Thomas, brynge thy fynger hyther, and ſe my handes, and reache hyther thy hande, and thurſte into my ſyde, and be not faythleſſe, but beleuyng. Thomas anſwered and ſayd vnto hym, my Lorde and my God: Ieſus ſayth vnto hym: Thomas, becauſe thou haſte ſene me, thou haſte beleued: bleſſed are they that haue not ſene, and yet haue beleued. And many other ſygnes truly dyd Ieſus in the preſence of hys diſciples, whyche are not wrytten in thys boke. Theſe are written, that ye might beleue, that Ieſus is Chriſt the ſonne of God, and that (in beleuynge) ye myght haue lyfe thorowe hys name. Ioh. xxi

An exhortacion vpon thys Goſpel.

The Goſpell of thys daye good people doth declare vnto vs the appearyng of our Lorde Ieſu Chriſt vnto hys diſciples after hys reſurrection, that is to wyt how he came and ſhewed hymſelfe vnto them, the dores beynge ſhut for feare of ỹ Jues. And here truly he dyd ſhew the diuerſitie of bodyes, and what difference there ſhalbe betwene the ſenſuall bodyes, and betwene the ſpirituall, betwene the materiall and corruptible bodyes in thys worlde, & betwene the ſpirituall bodyes and incorruptible after the reſurrection. Trouth it is alſo that we ought not to ſuffer any infideles as were the Jues to enter

in amonges vs from whome the Apoſtles dyd ſhut theyr dozes. Nowe Jeſus beynge in the myddes of them dydde ſalute them in gyuynge vnto them hys peace wyth whych gretynge oz ſalutation he confoz ted and confirmed hys diſciples myndes that they ſhulde nothynge doubt of hys reſurrectiõ whych as the Euangeliſt Luke wytneſſeth they counted but foz a dzeame. Wherfoze he ſhewed vnto them hys handes and hys ſyde perced. And by thys ſhewynge of hys handes and feete, Chriſte openeth two thyn= ges. Fyrſt by theſe ſygnes he wolde be knowen. Foz in affliction is Chriſt truly knowen. Seconde by them he wolde aſſure hys diſciples of hys glozious reſurrection. And verely thys ſhalbe the ſigne of ſal uation vnto the faithful at the greate daye of iuge= ment, and the ſigne of lamentation and of ſozowe vnto the infidels which thã ſhal ſe whome they haue percyd. The faithfull ſhalbe gretly cõfozted in ſeing him as his diſciples were at this tyme. To theſe diſ= ciples I ſaye he did ones gyue his peace and made them his apoſtles that is to ſaye his legates oz am= baſſadours not onely of Jurye, but of al the wozlde, in lyke maner as god the father had ſent him and made hym apoſtle in the wozlde. And he gaue them the holy goſt foz to remytte ſynnes, and to pardõ in his naine, and whoſe ſynnes ſo euer they pardoned ſhuld be fozgyuen in heauen. The pardone of the a= poſtles aſſuredly was but a ſigne of the trewe par= done, which was made on hygh alredye. And vnto them to whome they wolde not remytte here in erthe they ſhulde not be remytted noz pardoned in heuen. And this that they did not pardon them, was ſigne

Luke. xxiiij.

that

that they were not pardonyd on hygh. Surely it is not man of him ſelfe that forgiueth, but God. For as ſaynt Cyprian ſayth. Non poteſt ſeruus remittere quod in dominū commiſſum eſt, that is to ſay the ſeruant can not pardone the thinge that is treſpaſſed againſte the maiſter. And therfore ſaint Ambroſe ſayth in his boke of Cain & Abell, that ſynnes be forgiuen by the worde of god wherof the preſt is as an interpretour and certain executour. But who were they whome they dyd not forgyue? Truly all thoſe which dyd not giue feith and credence to their wordes. Nowe in thys apperinge Thomas called Didimus was not preſent. Wherfore when the diſciples dyd ſhewe hym that they had ſene our Lorde ryſyn agayne to life, whyche had ſhewed vnto them bothe his handes and hys ſyde percyd, he anſwered that he wolde not beleue them, onles he myghte ſe him and put his finger into the holes of the nailes and hys hande into hys ſyde. So eighte dayes after oure Lorde the dores beynge ſhutte, dyd againe apere in the myddes of them as he had done before and gaue them for gretynge hys peace accordynge to the vſage of the Jues, by whyche is vnderſtande quietnes of conſcience and all goodnes. And nowe Thomas was there alſo vnto whome he ſayde (anſwering hym vnto the wordes whyche he had ſayde by hys vnfeithfulnes) beholde my handes and put thy finger into the holes, hold forthe thy hande and put it into my ſyde. Be no more feithles, but faythfull, hereby declaringe vnto hym that he ſeeth all, that he heareth all, that he is in all places, and that he maye do all. Whyche done, Thomas did confeſſe

S. Cypri an.

S. Ambroſe.

Pax vobis.

hym to be his Lorde and his God. And truly not ſo much Thomas as the ſpirite of fayth whiche wyth the fayth entred into hym. At that tyme oure Lorde gaue witneſſe of fayth vnto Thomas whiche hathe beleued in ſeynge of hym, but he dothe gyue farre greater prayſe and cõmendacion vnto them whiche haue beleued, and yet haue not ſene hym in perſon corporally, but only ſpiritually with the eye of feyth or myſtically in forme of breade in the mooſt bleſſed ſacrament of the aulter, and alſo vnto them whiche ſhall beleue him. Then let vs beleue him, by ſeynge him ſpiritually, and ſo doyng we ſhal be more happy then Thomas, in thys that he hath ſene hym corporally. Now, ſayth the Euangeliſt, al theſe thinges be wryten vnto vs, to thende that we ſhulde beleue that Jeſus is Chriſt the ſonne of God: and in beleuyng this, that we ſhulde haue euerlaſtynge lyfe by his name. For aſmuch as the ende and vſe of all the ſygnes and miracles of Chriſte is that by them we ſhulde be broughte and allured to the true fayth in Chriſt, which thyng ſhal make vs to enioye euerlaſtyng blyſſe through his name that is to wit, by his word. For verely Gods word is the vertue & power of God vnto the helth & ſaluation of al that beleue on Chriſt Jeſus our Lorde & redemer. To whõ with ỹ father & holy gooſt be glory & praiſe for euer. Amẽ

The vſe of miracles.

Rom. i.

The Epiſtle on the ſeconde ſondaye after Eſter.

The. i. Epiſtle of Peter the. ij. Chapter.

Thargument

☞ The Apoſtle ſaynt Peter doth exhort vs here to folow Chriſt in al thynges, euen as ſhepe folowe theyr ſhepherde.

Mooſt

MOſt derely beloued brethren, Chriſte alſo ſuffered for vs leauing to vs an exemple, that ye ſhuld folow his ſteppes, which dyd no ſynne, neyther was there gyle founde in his mouthe: whiche whan he was reuyled, reuyled not agayne: whan he ſuffered, he threatened not, but cõmytted the vengeaunce to hym that iudgeth ryghtuouſly whiche his owne ſelfe bare oure ſynnes in his body on the tree, that we beynge delyuered from ſynne, ſhulde lyue vnto ryghtuouſnes. By whoſe ſtrypes ye were healed. For ye were as ſhepe goynge aſtraye, but are now turned vnto the ſhepherde and byſhop of your ſoules.

THe Epiſtle of thys daye (good chriſten people) whiche be the wordes of ſaynt Peter doth put before our eyes the lieſe of our Lord Jeſu Chriſt to this intent & purpoſe that we ſhuld folow hym as a perfecte preſident and exemplar. For it is he whiche dyed for vs, which hath done no ſynne, according to the ſayeng of the prophete Eſaye, & in whoſe mouth hath bene founde no gyle nor deceipte. And whiche when any sayde harme by hym, he sayde no harme agayne. When he ſuffered, he dyd not threaten, but commytted the vengeaunce vnto hym that iudgeth iuſtly, that is to wit vnto God the father. No doubt God iugeth ryghtly, neyther regardyng mens perſons (as doth the worlde) neither only after the outwarde workes but after the hart & outwarde work ſo. And therfore is gods iugement according to the trouthe as Paule ſayeth. Furthermore it is Chriſte Eſa.liij. Rom.ij.

whiche hath borne our synnes on the tree of ỹ crosse that our synnes myghte be so by hym taken awaye and we beynge deade vnto synne shulde lyue vnto iustice. But what iustice? Truly vnto the iustice or ryghtuousnes that procedeth of fayth which is frō aboue. For we be healed of our synne by hys woundes, by his passion, by his sacrifisyng for vs. Wherfor this is the final vse of our deliueraunce or iustification by Christ, that we shulde no lōger lyue vnto synne, but vnto iustice & vertue. As though saint Peter wolde saye. Ye wol be christians whō Christe hath redemed, than go to, it shall not become you any longer by disobedience towardes youre rulers & superiours to lyue vnto sinne but vnto ryghteousnes, to thintent ye maye be obedient vnto them and suffre persecution, veracio, yea and dethe of them yf occacion be gyuen, euen as Christ dyd. And thys is euen the right vse of Christes passiō, to lyue a newe lyfe & to become iust & rightuous in al our lyuyng. For as the Apostle saynt Paule witnesseth writyng to the Ephesians, we be the workmanshyp of God created & made to do good workes. But to returne to the texte, S. Peter allegeth here vnto you (good people) the workes of the prophete Esaye, where he sayeth, that by the strypes & woundes of Christe ye were healed. O moost comfortable wordes. Bytter verely were these strypes to our Sautour Christe, but they were swete to vs, so swete ỹ wythout them we shulde haue ben in moost paynfull misery & anguyshe. Let vs than neuer put out of our myndes thys moost comfortable tydynges, thys swete & mery Gospell that Christ bare our synnes in hys body

Ephe. ij

Esa. liij.

on

on the tree. Thys treasure I meane the knowlege of this thyng who so wanteth is mooste nedy & poore yea he hath nothynge at all. For this is (no doubte) that precious perle that Christe speaketh of in the Gospell of Matheu, where he sayth, that the kyngdome of heauen is lyke vnto a marchaunt man, sekynge goodly perles which whã he founde one precious perle, went and solde al that he had & bought it: Nowe thoughe thys thynge be playne ynoughe and apparaunt: yet wyth your pacience I wyll declare vnto you what the mooste excellente doctoure of the churche sayncte Hierome wryteth vpon thys place. Surely (sayeth sayncte Hierome) there is one perle mooste precious of all, that is to wit, the knowlege of oure Sauioure and the mystery of his passion and resurrection, whiche whan a marchaunte man hath founde (as sayncte Paule the Apostle dyd) he despyseth all the mysteries of the lawe & prophetes & his olde obseruauncies wherin he lyued without reproche, yea and he regardeth them no better thã the parynges of hys nayles or chyppes to thintent to wynne Christe vnto hym. Thys Christe (as Jhon baptist witnesseth) is the lambe of God which taketh awaye the synne of the worlde. Where as before his commynge we were as shepe wandering wythout a sheperde but nowe by fayth we be conuerted vnto oure sheperde which is the onely good shepherde, and vnto the byshop of our soules which is eternall, alwayes mediatoure and intercessoure for vs, alwayes presentyng and offeryng hymselfe for vs. Let vs than good people follow his cõuersation. Let vs beare pacientlyal thyngs for the loue of

mat.xiij

The wordes of.saint Hierom

Ioh.i.

hym, which hath suffred so many tribulations and extreme paynes for vs. Let vs not synne wyllingly Let vs not speake any vntrouthe, fraude, dissimulation, and lyes. Let vs not curse, if any say euyl of vs. Let vs not threaten if any do greue vs. Let vs giue vp all vengeaunce vnto God. Let vs remembre ꝑ good whiche he hath done vs by his glorious passion, that we maye be deade with him as to him, and mortified by his spirite as to vs. Let vs liue no more in beastly wise to our selues but in most clenly sorte to him, which is our iustice, for we be the shepe which he hath conuerted from wandering forthe of the right path, from errour & infidelitie, vnto fayth. He is our shepherd, let vs worthely folow him vnto ꝑ pasture of life. He is our bishop, our mediatour our intercessour, our oblacion. And how do we feare that we shulde not be exalted to his glorye? Let vs haue this faith that none is refused which followeth hym meekely and paciently. Who so euer hath thys fayth can not perysshe, yea there was neuer so great a sinner but that this mediatour & raunsomer hath satisfied for him, if being truly conuerted and penitent for his synnes he be garnished and cladde with this frutefull fayth and brenning charitie and hope in him which is our only sauiour & redemer. To whom with the euerlasting father of heauen & holy goost be glory without ende, in secula seculorum. Amen.

The Gospel on the second sonday after Ester day
The. x. chapter of Ihon.

Targument.

Chriſte

☞ Christe is the true shepherde.

IEsus said to his disciples. I am the good shepeherde. A good shepherde giueth his life for hys shepe. An hyred seruaunt, and he whyche is not the shepherd neyther the shepe are his owne, seeth the wolf come and leueth the shepe and fleeth and the wolfe catcheth and scattereth the shepe. The hired seruaũt fleeth because he is an hyred seruaunt, and careth not for the shepe. I am the good shepeherd and knowe my shepe, and I am knowen of myne. As my father knoweth me, euen so know I also my father. And I geue my lyfe for the shepe, and other shepe I haue, whych are not of thys fold, Them also muste I brynge, and they shall heare my voyse, and there shall be one folde and one shepeherde.

IN this Gospel good people our Lord doth shew vs, that he is the true and right shepherd. And it is good reason, for he only hath giuen himselfe vnto the death, and hath quyckened all hys shepe. He alonly doth nourish with his doctrine all his shepe with the fode of euerlastinge life. Yf the wolfe doth come, that is the greate deuell of hell or any of hys members, he neuer forsaketh his shepe but doth defende and delyuer them from the force and myghte of the enemye, for he is stronge aboue all, & is more myghty then all. And also the shepe be hys, and he hath bought them with a greate pryce, whiche is aboue all prices. He doth loue them according to the price, ỹ is to say, more than any thought can thinke or tonge expresse. And he hath not alonly boughte them agayne, but he hathe made them and created

them

them ſo that they be his owne worꝛkes and his owne ſhepe. He ſurely is the ſhepherde by whō al thinges bene made. Wherfoꝛe naturally he cā not hate them. He is no foꝛgetfull ſhepherde, but he is a ſhepherde knowing all, he can foꝛget nothinge. Foꝛ as the eternal father knowith al: ſo in like maner he knoweth al. As ỹ father eternal knowith al in giuing him al, in like maner he knowith his ſhepe in giuing thē all. Foꝛ he giueth them life, wiſedome & might. Yea and ſuche life, wiſdome, and might, as is aboue the capacitie of the woꝛlde. Foꝛ thoſe that be accoꝛdinge to the woꝛlde be but ſhadowes of them. And by this wiſdom which ſurmoũteth ỹ woꝛld, his ſhepe know him. This is ỹ good herdmā giuing life to al, knowing al & which is almighty. But the hired ſhepherd is none ſuch. He woll not dye foꝛ his ſhepe. He doth not giue them life. Yea when the wolfe commeth he doth leue them foꝛaſmoch as they be not his owne. He hath neither made them noꝛ yet bought them againe. He therfoꝛe renuyth awaye, and letteth them be loſte, and deuoured wyth the wolfe, and fynally go into euerlaſting damnatiō. He is vnmighty. He is ignoꝛant & cleane vnlike vnto the good herdmā. Furthermoꝛe this hired ſhepherd hath but a lytle & a particuler flocke. But ỹ good herdmā hath a grete flocke, he hath the flocke of ỹ natiō of Iſrael & of al other nations. He hath the vniuerſal flocke, whyche from daye to daye he leadethe and gatheryth to gether, that they may heare his ſwete voice & hys holy doctrine (whyche is the doctrine of the goſpell) tyll tyme that all the woꝛlde ſhall be but one flocke, and that there be but one herdman, whyche is our Loꝛd

Ieſu

Jesu Christe,as it is sayde here. And there shalbe made one shepecote and one herdman.Now by this parable good frendes we be taught and enformed of the true office of Christ,and wherfore he came into thys worlde.Hys office wherunto he was sent of hys father was to teach vs and also to saue vs. As touchynge hys doctrine and teachynge,who euer in fedynge of hys flocke was more vigilant, more busy,more paynfull than he was?Who euer ministred to hys shepe more diligently the fode of the euangelicall veritie?All that herde hym speake and preach were astonnyed vpon hys doctrine. For he taught them not after the fashion of the scribes and phariseces whych neuertheles were the greate doctours & learned men of the lawe but as one hauynge a wonderfull grace and authoritie.Yea euen his very enemyes were cõpelled to testifie of hym that he taught the waye of God in trouth,as appeareth in the.xxij. chapter of Matheu. Neyther dyd Christ only teach hys shepe, that is to saye, those that folowed hym lyke shepe that were well nere lost, but he also healed them bestowynge euen hys very lyfe for them. For I praye you dyd he not dye for our synnes? Was it not he only which with his bloude washed awaye the fylthynes of oure synnes?Yea doubtles. But who be these hyrelynges whyche whan they se the wolfe come to deuoure the shepe they rũne theyr waye?Surely these be those whych preach ỹ worde and that also purely and syncerely,but they prech it for lucre, for honoure,for glorye, or for the belyes sake.These I saye be no true herdmen but hyrelynges, for these dryue not awaye the rauenous wol-

ues that is to saye the deuyll and hys lymmes I meane the Antichristes whych persecute & deuoure Christes flocke, but as soone as persecution & trouble for the worde commeth, anone they are gone. Of these do the prophete Jeremy speake, sayenge: Wo be vnto the shepeherders that destroye and skatter my flocke. I wyll therfore vysite the wyckednes of theyr ymaginations. It is true that the Apostle wryteth. Qui episcopatū desiderat bonū opus concupiscit, that is to saye: He that desyreth an ouersyght or a cure ouer a flocke (whych after the greke worde is called a byshoprych) coueteth a good worke. Lo sayeth saynt Jerome wrytynge to Oceanus) the Apostle calleth a byshoprryke a worke and not a dignitie, a labour and not a deyntenes, a worke wherby throughe humilitie he muste be lowly & not to swelle in pryde. For a byshop or curate must be fautles, sobre, full of good doctrine, not gyuen to foule and fylthy gaynes, but meke, diligent, full of charitie accordynge to therexemple of Christ the hygh and supreme shepeherde of all and the shepeherde of shepeherdes whych as thys Gospell sayeth gaue hys owne lyfe for the sauegarde and health of hys shepe that is to saye of all vs that folowe and beleue on hym. Wherfore my brethren and systers to conclude how happy be we for to haue suche a herdman & for to know to loue, to folowe, to heare hys swete voyce that gyueth lyfe, to heare hys doctrine, to be refectioned & fedde wyth the meate whyche gyueth euerlastynge lyfe, to haue wysedome and myght that surmoūteth the worlde by the sayd our herdmen, lyghtenyng vs in hym by fayth, drawynge vs to hym by hope, & inflamynge:

Ier. xxiij

Episcopatus quid sit.

Saynt Hierom.

ſlampynge vs by charitie. Unto hym therfore be glo=
rye in all the nations wythin the compaſſe of ꝑ erth
for euer and euer. Amen.

The Epiſtle on the.iij.ſonday after Eſter. The fyrſt epiſtle of ſaynt Peter the.ij. Chapter.

Thargument.

¶Peter exhorteth to laye aſyde all vyce, to ab=
ſteyne from fleſhly luſtes and to obeye worldlye
rulers.

DEarely beloued brethrē, I beſech you as ſtraū gers and pylgrems, abſtayne frō fleſhly luſtes, Gala. v.
which fyght agaynſte the ſoule, and ſe that ye haue Ro.xiij.
honeſt conuerſaciō among the Gentils, that where
as they backbyte you as euyll doars, they maye ſe
your good workes, and prayſe God in the daye of Mat.v.
viſitation. Submytte youre ſelues therfore vnto al
maner ordinaūce of man for the Lordes ſake, whe Ro.xiij.
ther it be vnto the Kynge, as vnto the chiefe heed: Tit.iij.
other vnto rulars, as vnto thē that are ſent of hym,
for the punyſhemēt of euyl doars: but for the laud
of them, that do well. For ſo is the wyll of God,
that wyth well doynge ye maye ſtoppe the mou=
thes of folyſh and ignoraunte men: as fre, and not
as hauyng the libertye for a cloke of malicioufnes,
but euen as the ſeruaūtes of God. Honoure al men. Ro.xij.
Loue brotherly feloſhyp. Feare God, honoure the
Kynge. Seruauntes obey your maſters wyth feare,
not onely yf they be good and courtæous: but alſo
thoughe they be frowarde. For it cometh of grace
in Chriſt Ieſus our Lorde.

THys Epiſtle, good chriſtian bzethern & ſyſters is very excellent and notable. Foz in it is handeled the ſecond part of Chriſtianitie that is to wit, how in thys lieke after we haue ones receyued and taken the euangell oz glad tydynges of oure ſaluation(whych thyng we call commonly in englyſhe a goſpell)we ought to lyue. In the pzoceſſe that goeth befoze thys epiſtle, ſaynt Peter taught and ſhewed ỹ other parte of Chriſtianitie, whych is of fayth and howe we ought to beleue the goſpell and alſo how we be edified and buylded vpon Chriſt the cozner ſtone, wheras befoze that tyme we were the chyldzen of vengaunce and as abiectes and caſtawayes in gods ſyght but nowe we be made the chyldzen of God by Chriſt. Whyche treaſure truly ſaynt Peter doth extolle and lyfte vp wyth pzayſes aboue meaſure, ſo that it were well with vs, if after the knowlege of ſo greate ryches we myght be lycenced forth with to departe out of thys miſerable lyfe. But foz aſmoch as we dye not by and by after the receyuing of ſo greate commodities & felicities, therfoze nowe doth ſaynt Peter teache vs how and by what meanes we ſhuld lyue here in erth that we dye not eternally. Foz Satan our moztal ennemy neuer ſlepeth but euer watcheth that he maye eyther quite and cleane plucke vs frome gods wozde, oz at leſt waye that he myght wery vs and make vs ſlauthful and negligent in doyng of good wozkes. Foz aſſuredly it commethe ſo commenly to paſſe, that forthwyth when we heare by the pzeachyng of the goſpell, that we be ſet at peaz wyth God & iuſtified in hys ſyght by only faith in him, then noman wil do any longer

any

any goodnes at al, whych thynge no doubte chaunced euen in sayut Peters tyme. By reason wherof he toke occasion to wryte these thynges concernyng the institution of the christian liefe. As though this holy Apostle Peter wold say. Good brethern syth ye haue now receyued the gospell, and syth ye be iustified by fayth in Christ, now it shalbe very good and necessarie for you to goo about to redresse your maner of lyuing, and to absteyne from carnal and fleshely desires and lustes. But it is an horrible thyng to be spoken, that fleshly disires and lustes do not cease no not in the iustified persons. Yea we se by daily experience that then more and more carnall desires do breake forth, not bicause this faulte commeth by the gospel, as many ennemyes of the Gospell and pappystes blasphemously do allege, but bycause Satan is the ennemy of the gospel and of the iustice whych the gospell teacheth. He doubtles neuer slepeth though we slepe neuer so soūdly & carelessly, but lyke a rorying lyon he runnyth and leapeth about, seakyng whome to deuoure as thapostle S. Peter doth testifie in the ende of this firste epistle. But forasmoche as the power of desires and lustes is so greate yea & that after iustification receyued, sayut Peter vseth certein warlyk wordes wherwith he expresseth the strength and power of these carnal & worldly desires, which he sayth do warre againste vs and (as the greke worde purporteth) do dayly exercise with vs a pyched felde, whych thing the scripture otherwhyles calleth the conflycte of the flesshe and of the spirite, agaynst whych no outwarde workes can do any good. As the holy fathers also haue

The occasion of thys epistle.

militant

Note thys exemple of saynt Hierom

confessed and complayned of themselues. For saint Hieroim hymselfe when he sought euery where a present remedy agaynst the desyres of the flesshe, at last after longe delyberation departed into the woode, trustynge that by thys meane he shulde eschue and shake of from hym hys carnal and fleshely desyres, but it wolde not be, for euen in his very mysery and veration of hys body whych he toke vpon hymselfe for that purpose, he yet thought he satte at Rome amõges the Romane ladies and fayre wenches, and that he daunced wyth them. Wherfore syth here in thys lyfe it is not in our powers vtterly to do awey carnall desyres: the holy fathers and prophetes desyred wyth hygh lamentation that they myghte be lycenced to departe out of thys vale of teares to the heauenly and perfyte ioyes. For here they thought themselues onely straungers and as pylgrimes or wayfarynge men. Whych thynge thapostle Paule in hys seconde epistle to the Corinthians doth wonderfully well declare, wrytynge on thys wyse. We

ij. cor. v.

knowe, sayeth he, that yf our erthy mansion of thys dwellynge were destroyed, we haue a buyldynge of God, an habitation not made wyth handes, but eternall in heauen. And therfore sygh we desyrynge to be clothed wyth our mansion whych is from heuen, so yet yf that we be founde clothed and not naked, and so forth. Now, suche straungers S. Peter here wylleth vs to be, whyche ought continually to loke vp, to contende, and laboure thyther, settynge asyde all earthly thynges, all cares and worldly desyres, and euer to stande redy in hope to be delyuered out of thys our earthly tabernacle or hostrye, and to en

ioye

toye the euerlaſtynge inheritaunce. Howbeit yet in the meane ſeaſon, good people, we teache not (as do theſe Anabaptiſtes) that he that hath ryches, ſhulde caſt them awaye, but that he cleaue not in harte vnto them, lyke as other places of holy ſcripture do teach vs and namely thys preſent epiſtle of S. Peter, whych by a ſimilitude of ſtraungers or pylgrimes, doth declare vnto vs, that in ỹ hoſtrye of thys preſent worlde, we ſhulde be in loue with nothynge, we ſhulde vaynly & ambitiouſly require nothynge, that is in our hooſtes houſe whych is the worlde, euen none otherwyſe, than a ſtraunger, a pawmer, or wayfarynge body doth, whych knoweth ỹ nothinge in hys ynne or lodgynge doth pertayne vnto hym, but only maketh haſt homewarde into hys owne cõtrey. Now they whych be in loue & admiration with any thynge in thys worlde, they can not be called forenners, ſtraungers, or pylgrimes, but cytizens and inhabitauntes of thys worlde. Wherfore it is great folly now amonges chriſten men to be in loue wyth the thynges of the worlde, & to ſeke pleaſure in carnall deſyres, ſyth ſuche thynges belonge nomore to chriſtians. But I praye you what vyces doth ſaynt Peter cal here deſyres? Surely not only thoſe groſſe faultes but alſo ỹ inwarde croked affections, which doubtles be the very cauſes of thoſe outwarde and groſſe vyces. Saynt Peter therfore wrytyng eſpecyally to the Jewes whych were diſperpled abrode in dyuers countreyes and by them vnto vs Engliſhe men and to all others ryght tẽderly exhorteth them (callynge them hys mooſt derely beloued brethren) to abſteyne as forenners and pylgrymes, from all

what be carnall deſyres.

fleſhly

fleshly lustes, that is to wit, all vices, whyche of nature do stycke to the flesshe, whych vices do kepe continuall warre and batell agaynst the soule and spirite of mā that euer more tendeth and laboureth to do the wyll of God. And he wylleth them that they haue honest conuersacion amonges the Gentyls or paynems whych worshipped false Goddes amonge whome at that tyme when saynte Peter wrote thys epistle the chrysten men lyued. Saint Peter therfore wyll not that chrysten men shulde depatte from the panyms, but that they shulde lyue honestly amōges them, to thintent that where as they backbyte them as euyll doers, they myght se theyr good workes & myghte prayse and glorifye God in the daye of visitation, that is to saye, that the paynyms beynge more ryghtly instructed and taught by the honeste lyfe of the chrystians, myghte by gods visitation be called also to the Gospell and so to haue a better opinion and iudgement of gods worde, whych thynge in dede came to passe in the primatiue church by the godly exemple of the good Apostolicall fathers and chrysten people in Rome and els where. Where as now the paynims and infidels as be turkes & Jues be rather plucked frome the Gospell then allured vnto it by theexemple of those that woll neuertheles be called the successours of Peter and Paule and ỹ vicares of Chryst. Wherfore it is to be feared, leste God wyll visite them, not by heappynge vpon them hys benefytes and graces whych they refuse & neglecte, but by pourynge vpon them hys iuste yre and vengeaunce accordynge to theyr desertes. Be you subiecte therfore good chrysten people to the worde

In the daye of visitatiō

of

of God. Obeye hys commaundementes prescribed in the same. Let your lyght shyne before me and namely before the proude Pharisees & infidels (whych thynke there is no God) that they may se your good Mat.v.
workes and honest conuersacion and glorifye your father in heauen. Submytte your selues, according to Peters counsayle here, vnto euery humane creature, that is to saye, vnto all maner ordinaunce or power whych humane creatures do administer, and that euen for the Lordes sake. For it pleaseth the Lorde ye shulde so do, lest your conscience shulde be polluted and defyled wyth synne through disobedience. And euen here maye ye lerne good people that when ye obeye the publyke rulers and magistrate ye do please God by thys obedience. Be obedient therefore sayth S. Peter whether it be vnto ỹ kynge as vnto ỹ chefe head, or vnto rulers as to the ỹ are sent of hym for the punyshmet of euel doers. And surely as Ro.xiij.
wytnesseth S. Paule, whosoeuer resysteth power, resysteth the ordinaūce of God. For he is the minister of God to take vengeaunce on them that do euell. Wherfore ye must obeye (sayth Paule) not only for feare of vengaunce, but also bycause of conscience.

For as it followeth here in the text so is the wyll of God, that with well doing ye may stoppe the mouthes of folysshe and ignorant persons, whych often tymes iuge such thinges as they vnderstand not, and whych esteme the gospell and the worde of god by the maners of the gospellers (whych of humayne frayltie nmay tymes do fal into fowle vices) and do not esteme it by the owne proper nature. Wheras Rom.i.
in very dede it is the power & vertue of God to the

helth and saluation of al them that beleue. Let vs then good christen brethern so be free and vse the libertie of the gospell, that we haue it not for a cloke of malicioulnes, worcyng (vnder the pretence of it) all naughtynes according to our foule lustes and desires, as many gospellers and euangelicall brethren do, which be in dede no gospellers but bablers no trewe brethern but false brethern, no christians but antichristes and sklaūders to gods holy worde. Let vs then be no feyned christians, but ryght christians and seruauntes of God. Let vs honoure and haue in reuerence all men. Let vs loue fraternitie not fraternitie of monkes, fryers, nunnes, and such other cloystered & disguysed people whych vnder ỹ cloke of fraternitie deuoured poore wydowes houses & the lyuinges of other in their fratryes, & of whom the christen people were fowly mocked and seduced whyle they perswaded them that they could not do better then be of their brotherhode or fraternitie, whych in dede was nothyng elles but a swarme of ydle dranes that lyued not by the swette of their face (as gods commaundement wylled them) but by other mens labours vnder the pretence of longe prayer, but let vs loue such brotherhode and fraternitie as gods worde alloweth, whych is ỹ we shulde loue one an nother after a gentle and christian maner, al lordlines and proude lokes layde downe, and when we make a dyner or feast, not to call the ryche whych may quyte vs agayne but our poore christen brethern and systers whych cannot acquite vs, but our father in heuen shal acquite it vs. This is the fraternitie or brotherhode that Christ alloweth and

Fraternitie.

that

that saynt Peter doth here speake of. Let vs then feare God whych doth prospere our obedience and helpeth vs that we maye truly honour all men, that we may loue brotherhode and gyue due honour to our kynge whych is our supreme hedde next vnder Christe none excepted, neyther bishop of Rome nor other. For if there were, saynt Peter wold not haue passed it ouer w̄ silence. Neyther is it to be thought that Peter which was one of Christes Apostles and that of the chefest knewe not the bisshop of Romes power or his own power. He agnized no such supremacie as the bishoppe of Rome doth chalenge vnto him as S. Peters successour. Saint Peter byddeth vs here feare god and honour the king. If the bisshop of Rome were to be honoured next God and before kynges, why doth saynt Peter set the kynge nexte God? Yea why doth he speake nothynge at all of the byshop of Romes authoritie? So ye se good christen people that saynte Peter maketh nothynge wyth the byshoppe of Rome, and yet he sayeth he is hys successour. But what shulde I speake more of thys mater? I doubt not but lōge ago there is none of you but regardeth the byshop of Rome none otherwyse then an other byshop in hys byshoprych ought to be regarded. Let him medle with his owne flocke, with vs he hath no thing a do, any otherwise then one christen man hath to do with an other. Let vs therfore charitably pray for him that he may execute his office in his owne diocese and not entre into other mens officies. Let vs thā honour our kinge next vnto God as our supreme hedde according to S. Peters counsayle in this epistle, and according

to the aduise of saynt Paule in the place before alle-
ged. Let also seruauntes obey theyr maisters not
only if they be good & courteouse, but also thoughe
they be froward; not doynge seruice to the eye(as
Epho.vi Paule sayth wryting to the Ephesians(and as they
do that go aboute to please men, but as the seruaū-
tes of Christ, doing the wyll of God from the harte
with good will, seruinge the Lord and not men. For
it is then thanke worthy, sayth saynt Peter. Hither-
to haue I briefly declared vnto you the meanyng of
this Epistle. Now therfore good people if ye wol be
true christians, if ye woll be true feithfull persons,
boost not of your feyth in wordes only, but declare
in youre dedes and workes that ye haue the feith of
Christ. Shewe your beleue in such workes as thys
Apostle saynt Peter doth here exhort you vnto, and
then shal we beleue that you haue the right belefe &
fayth in Jesu Christ, which in whom so euer it is in,
can not but fructifie and bringe forth fruct euen as
mat.xiij sede doth that is sowne in the good grounde, some
an hundreth folde some syxty fold some thyrty folde.
And this feyth shall iustifie you and make you the
chyldren of god and inheritours of his heuely kyng
Math. dome which was prepared for you before the begin-
xxv.. nyng of the world by the father of heuen, to whome
with the sonne and holy goost be glorye and prayse
eternally.

The Gospell on the thyrde sondaye after Ester.

The.xvi.chapter of Ihon.

Thargument.

☞ Of the spiritual raigne & kyngdom of Christ.

Jesus

IEsus sayd to his disciples. After a whyle ye shal not se me, and agayne after a whyle ye shall se me, for I go to the father. Then sayd some of hys disciples betwene themselues: what is thys that he sayeth vnto vs, after whyle, ye shall not se me, and agayne after a whyle ye shall se me, and that I go to the father? They sayd therfore: what is this that he sayeth: after a whyle? we can not tell what he sayeth. Iesus perceaued that they wolde aske hym, and sayd vnto them: Ye enquyre of thys betwene youre selues, because I sayd after a whyle ye shall not se me, and agayne after a whyle ye shall se me. Verely verely I saye vnto you: ye shall wepe and lament, but contrary wyse, the worlde shall reioyse. Ye shall sorowe, but your sorowe shalbe turned to ioye. A woman whan she trauayleth, hath sorowe, because her houre is come. But as sone as she is delyuered of the chylde, she remẽbreth no more the anguysh, for ioy that a mã is borne into the world. And ye now therfore haue sorow: but I wyl se you agayne, and your hertes shal reioyse, and your ioye shall no man take from you. Ioh.vij. Ioh.xx.

IN the Gospell of thys present daye (good christẽ people) it is fyrst to be consydered & marked, how Christ sheweth hys louynge disciples of hys crosse and passion that he shulde suffre for the redemption of the worlde, and also of hys mooste glorious vprysynge agayne from death to lyfe. And furthermore how and in what wyse by hys vprysyng or resurrec

tion he shulde cõmence hys raigne and haue accesse to hys father. And assuredly the preachyng and sore shewynge hereof was ryght necessary to the Apostles of Christ to be often made and dryuen into theyr heades. For the flesh (as Christe sayeth hymselfe) is weake, and agayne the articles of oure religion be suche that they surmount the sklender capacitie of mans wyt neyther can they easely be perceyued. Thys is the cause why Christ lyke a faythful mayster neuer ceaseth to dryue into hys disciples heades the sũme & cõtent of our fayth, to thintent he myght fully execute thoffice that he came for. Now thys is hys sentence and mynde whych he declareth to hys disciples, Wythin a lytle whyle O you my louynge scholers and disciples I shalbe betrayed vnto the Jues, as I haue often tymes heretofore shewed vn-
Mat. xij to you that I shulde be condemned, scourged, bobbed and at last nayled to the crosse. And for asmuch as euen lyke as Jonas was in the whales bely thre dayes and thre nyghtes I must in lykewyse be buryed in the grounde for the space of thre dayes and
Christes raigne. thre nyghtes: Therfore for a lytle whyle in dede ye shall not se me. But agayne after a lytle whyle, that is to wyt, the thyrde daye after whan I shall ryse agayne ye shall verely se me, how be it that shall not be longe, for I must awaye to my father and begyn
Ephe. i. and .iiij. wyth hym my spirituall raygne. Lo my deare frendes wyth such wordes Christe teacheth hys apostles what maner thyng his kyngdõ shuld be & how ỹ cõmyng is to ỹ same. Assuredly ỹ kingdõ or raigne of Christ is none other thynge thã that Christ hath cõquered the worlde, syn, death, satã, & hell, & furthermore hath

taken

taken of his father all power both in heuen and in erth in such sort as henskorth he is to be ỹ most puis saunt and mighty kinge ouer the mount Sion, leading and gouernyng his subiectes with the holy spirite of comforte. Into this his kingdom it behoued hym to entre by the crosse, by sheding of his mooste precious bloude and by death, euen as the prophete Dauid longe before had prophecied of him, sayeng, he shall drynke of the floude in the waye, and therefore he shall lyft vp his heade. Now this spirituall kingdome was not moche knowne to his apostles. For they thought rather that the kingdom of Christ shulde haue ben a worldly and an outwarde kyngdome whych thinge they styl loked for, vntyl the spirite was gyuen them whych taught them the knowlege herof, and how they ought to come vnto it and to gette it, and how to perseuer and continue in the same. If we therfore good brethren and systers be lykewise mynded to entre into thys kingdome, and by Christ to vanquysh synne, death, Satan, and hel: we must nedes acknowlege and take Christ for oure Lorde and sauiour, for our kinge and hyghe bishop, fastelye beleuing that we be reconciled and made at one agayne with the father of heuen by his bloude and in suffering and doinge the thinges that Paule speaketh where he sayth. If we shall suffer togither with him: we shall also reigne with him.

Psal. iiij

Psa. cix.

i. tim. ii.

Seconde, we haue here (good people) an exemple of oure ignoraunce and blyndnesse and that in the postles. For loke how lytle they attayned the mystery of the gospell wythout the holy goost: so lytle can we also attayne by oure owne powers to iustice or

An exẽple of our ignoraũce.

soule

soule health. But harke your selues out of the very texte the rudenes or ignorannce of the apostles. Christ had shewed them that after a litle whyle they shulde not se him, & agayne after a lytle whyle they shulde se him agayne for he muste go to hys father. This must nedes be vnderstande of his death and resurrection and of his spiritual kyngdome. For assuredly to go to his father is nothinge elles, but to fulfyll all thynges (as it is declared in the .v. chapi. to the Ephesians) and by hys holye goost to exalte glorifie & saue mankynde, or (to speake the wordes of ỹ prophete) dona dare hominibus to gyue gyftes to men. But I praye you, how do thapostles vnderstande thys? They talke and conferre wtheimselues what meaneth that he sayeth, after a whyle ye shall not se me: and agayn, after a whyle ye shal se me, we knowe not (saye they) what he speketh. Lo my frendes the apostles do here confesse theyr ignorannce and that they atteyne not to ỹ wordes that he spake albeit he had spokē often tymes before of hys trosse deathe and resurrection vnto them. Wherfore I do not a lytle wonder, what these men meane whythe fyghte so strongly for the defence of theyr owne naturall and carnall power syth they se here so manyfestly ỹ the apostles themselues whythe had Christe so moch conuersaunt amonges them coulde not by theyr owne mere power before the holy goost came vnto them, vnderstande the spirituall kyngdome of Christe. So that it manifestly appeareth that while they woll be doctours and teachers of other, they be them selues full of all blyndenes and ignoraunce.

What it is to go to the father. Ps. lxvij.

Thys therfore is the summe and effecte of thys

place

place, that the flesh in suche thynges as perteine to iustification can do no good, onles the holy gost beyng communicate by the word be receiued and had. For as the prophete Jeremy recordeth, they shalbe taught of God and not of themselues. Ier.xiij.

Thyrdly Christe doth preuent his apostles when he espyed them not to attcine his wordes and that they wold aske him the meanyng of the same, sayeng vnto them in thys wise. Of thys ye do question amonges your selues that I sayd a litle and ye shall not see me and agayne a lytle and ye shall se me. Verely verely I saye vnto you ye shall wepe and lamente, but the worlde shal reioyce. Ye shal sorow but your sorowe shalbe turned into ioye. Lo how Christ tendereth his apostles, he shaketh them not of for their rudenes and ignorance but moste gentlye instructeth them, shewinge them howe his formar wordes ought to be vnderstand, sayenge vnto them in thys wise. Ye shall wepe and be sory but why? bycause ye shall see youre Lorde and mayster apprehended and take nayled vpon the crosse and put to death. Then shall calamitie and sorow begynne, and principally this shall trouble you, that the world shal reioyce at your aduersitie and your maysters aduersitie. And euen as Christ had spoken, so it came to passe concernyng both hys owne crosse affliction and heuines & also his apostles. For do ye thynke yt a lytle crosse vnto hym when ỹ he was reuiled and vpbrayded of the Jues sayeng vnto hym, let God delyuer hym if he woll haue hym? I omytte and passe ouer with silence the thing that he himself complayneth of wher he sayeth by his prophet Dauid, I am a worme and Crosse & pſecutiõ Psa.cxx

not a man a laughing stocke or an obprobrie of men and the refuse of the people. As many as behold me mocke me, they shake their hedes at me. What is thys but to cast Christ into trouble and heupnesse & not only hym but also hys apostles and louyng frē-des, whyche kept hym company? And albeit Christe dothe specially in this place speake of the tyme of his owne crosse whych shulde be the occasion of we-ping and mournyng to his apostles, yet hys mynde was hereby to shewe what state and fortune is to be loked for in thys world vnto all true christiās. True christians no doubt can not but suffer in this world moch displeasures and persecution, wheras the wic ked persons and such as care neither for God nor deuell make good chere and lyue according to their
Prou.iij. hartes ease. Hereunto agreeth Salomon in his pro uerbes sayeng. Cast not awaye the chastisement of the lord. Lo ye se how Christ instructeth his apostles and armeth them with pacience to abyde and suffer thobprobrious worde stornes and persecutions of the wicked persons and Antichristes. And that he willeth the apostles to do, the same he commaūdeth and speaketh euen vnto vs so many as wolbe hys disciples and folowers.

Sorowe turned to heuynes.

Fourthly forasmoche as Christe hath tolde hys apostles of the sorowe and heuines & of the persecu-tions that shuld happen vnto them for hys sake: he nowe agayne doth comforte them declaringe vnto them what shall happen after such stormes of afflic-tion. Your heuines sayth he shalbe chaunged into ioye, as who shulde saye the worlde as sone as they shal haue kylled me woll thynke they haue won the

spurres

spurres & that they haue put me downe, but it shall not be so:for ỹ thyrde daye after shall I ryse agayne from death maugre theyr heades. I shall comforte you, and in your heuynes pacifie you, & make you gladde. And albeit, after that tyme also ye must styll suffre moch wronge and reproche for my name and for the gospel sake: yet your affliction & crosse shall not laste longe, but eternall ioye shall anone ensue & folowe. An exemple of thys thynge I wol ye take in a woman that traueleth with chylde: A woman whã she traueleth ye know is in heuynes & payn, for her houre is at hande. But assone as she hath brought forth into the worlde a chylde & is delyuered, she remembreth no more her payne and greefe for the ioye she hath of the chylde that is borne into the worlde. The parable of the trauelynge woman.

In semblable wise ye be nowe sadde and heuy for my departure, but I shal come see you agayne, and thã your hartes shal leape for ioye & no man shalbe hable with all the displeasure he can do you, to take awaye this your ioye from you. Assuredly (my frendes) thys similitude whych is here brought forth of Christ, is excedingly comfortable. For fyrst of all yt sheweth that persecution trouble and crosse must as surely folowe the confession of the gospell, as it is sure that a trauelyng woman cannot bringe forth her chyld without sorow and greefe, but in the meane season the Christen man thorough the word of God muste nedes afterwarde haue greate comforte and ioye. Furthermore this trouble crosse affliction and persecution of the true christians shall not be continuall and euerlastinge, but it shall endure but for a season. And on the contrary parte the worlde shall

ioye for a ſeaſon. But their ioye ſhal not longe laſte as Chriſte himſelf in an other place witneſſeth wher he ſayth: Wo be to you which laughhere, for ye ſhal wepe and lamente. Albeit in very dede the chriſtian man ſhall not be cleane voyde of ioye in this worlde but what ioye is thys? I woll (ſayeth Chriſt) ſee you agayne, and your hartes ſhal ioye and no man ſhal take your ioye from you. Undoubtedly the ioye that Chriſte here ſpeaketh of is the gladnes and peace of conſcience that the true chriſtians ſhall haue in asmoche as they knowe that God ſhalbe merciful vnto them throughe Chriſt and ſhal kepe and preſerue them into euerlaſting liefe whych was prepared for them before the worlde was made as Chriſt hymſelf witneſſeth by the father of heuen. To whome wyth the ſonne and holye ghoſt be thankes &c.

Luc. vi.

The Epiſtle on the .iiij. ſonday after Eſter daye. The .i. chapter of Iames.

Thargument.

☞Saynt Iames ſheweth that Gods worde is an heuenly gyfte and howe it ought to be receyued.

MOſt derely beloued brethren, euery good gyft and euery perfect gyft, is from aboue, and cõ methe downe frome the father of lyghtes wythe whome is no variablenes, neyther is he chaunged vnto darkenes. Of his owne will begate he vs wyth the word of trouth, that we ſhulde be the firſt frutes of his creatures. Wherfore (deare brethren) let euery man be ſwyfte to heare, ſlow to ſpeake, ſlow

to

to wrath. For the wrath of man worketh not that whych is ryghteous before God. Wherfore laye a parte all fylthynes and ſuperfluitie of malyciouſnes, and receaue with mekenes the word that is graf ted in you whych is hable to ſaue your ſoules.

The holy Apoſtle ſaynt James (good chriſtian bzethzen and ſyſtres) in the epiſtle of this daye doth fyrſte open and declare vnto vs the cauſes of gods wozde frome whence it commeth, and then he commendeth and ſetteth oute the authoritie of the ſame as a meane oz inſtrument, whereby thzoughe new birth oz regeneration we be the chyldzen of god and as ſaynt James here ſpeaketh the firſte frutes of gods creatures. As towching the cauſes of gods wozde, ye ſhall vnderſtande that the goſpell oz wozd of God is no humaine thinge, it is the wozd neither of Emperour, Kinge, Pzince, Duke noz othez tempo rall ruler, neither is it any meritorious wozd whych cã chaũce vnto vs foz our own deſeruinges oz meri tes, neyther yet is it an vnpythy weake oz vnperfect wozd whych eyther of it ſelfe is not ſtronge ynough, oz nedeth any other wozde to the perfection and ac complyſhement therof, but it is a diuine oz heuenly wozde a good gyft of God and perfecte, that is to ſaye whyche hath almyghty god foz authour of yt, whych god gyueth of his mere grace and fauour & whych is ſtronge and full of efficacie and power ac cozding to ſaynt Paule whych ſayth it is the power of god to the helth and ſauetye of all ſuch as beleue Rom i. the ſame. It is perfecte foz alſmoche as it neither ne deth any other wozd neyther yet can it ſuffre any o-

ther to be matched with it. Nowe al thys tendeth to this purpose and intent, that saynt James woll cõmende and set forth vnto vs the authoritie of gods worde, lest by errynge and strayeng out of the waye we myght happen to deceiue our selues thynkyng it ynough & sufficient to heare the worde of god wyth out any maner of regeneracion and newe lyefe. For the worde is a farre greater thyng, it is euen an heuenly diuine good and perfecte gyfte whych cõmeth from aboue euen from the father of lyghtnes, wyth whome is no transmutation of lyght and of darknes, neither can he suffer that we shuld mengle our dreames and darknes with his lyghtsome worde, I meane our owne inuẽtiõs, our blindnes, our careles maners, our carnal lybertie, our euel liefe & so forth. We be also here admonished and taught of the final vse of gods worde & wherfore it serueth. Yt serueth doubtles, that by it we shulde be regenerate and be made the fyrste frutes of the creature of god, whych cometh not of oure owne deseruynges, but it is the worke of god the father, whych doth renewe and regendre vs wythe ỹ worde of trouth that we maye be the fyrst frutes of hys creature. Saynt James therfore in thys place wylleth vs to sette asyde and laye downe all securitie and slauthfulnes towardes the worde of god, and that we shulde praye god that he woll vouchesaue to open & disclose vnto vs the vnderstandynge of hys worde, and that he wolle gyue vs also encrease in the same, that we maye heare the worde wyth frute, vnderstandynge it, and beynge regenerate therby, might be made the fyrst frutes of ỹ creature of god. Do not then erre my dere bretherẽ

Nolite errare.

as

as thoughe it were inoughe only to heare the wor-
de of god and not to vnderſtande it wyth the harte,
not to catche holde of it by faythe, not to worke well
outwardlye. Euery good and perfyte gyfte is from
aboue, that is to ſaye, the worde of god is perfyte, it
nedeth none other worde to ſtey it, & to make it per-
fyte. Yea thou cãneſt neither take it nor vnderſtãde
it perfytly, onles it be gyuen the of god. Yt is of it
ſelfe moſte perfyte, and it is it alſo whych onlye can
make vs perfyte. Yt procedeth frome the father of
lyghtes, that is to wytte from god whych is ỹ only
cauſe of all lyght in ſuch ſorte that ỹ thynge whych
we ſe in vnderſtandynge the worde, is of god. Yt is
alſo the gyfte of god that hys worde dothe lyghten,
for the father is of hymſelfe lyght. wyth whom is
no variablenes nor chaunge into darkenes, that is
to ſaye, he can not abyde nor ſuffer that the lyght &
darknes ſhuld be confounded or mynngled togither.
For he is the father of lyght only, and not of darke-
nes, Neither can he ſuffer that we ſhulde glorye and
bragge of his worde as of a gyfte and in the meane
ſeaſon do the workes of darkenes. And by this the
apoſtle ſaynt James doth moue vs from euyl wor-
kes by therexemple of god whyche is intranſmutable
and inconuertible that is to ſay he is not now light
now darkenes. And therfore ought not we to folow
both lyght and darknes togither. For wyllyngly be
gatte he vs wyth the worde of his trouth, that we
ſhulde be the firſt frutes of his creature. As though
ſaynt James wold ſaye. Bicauſe god hath regene-
rate vs by the word of trouth that we might be now
hys

his first frutes, then seing we be his first frutes, it be commeth vs not to folow the darkenes, it becōmeth vs no more to leade oure lyefe in vyce and naughtines. but it behoueth vs to be doers & not only hearers of the word. In that he sayth, voluntarily, or of his owne will, he excludeth merite. It is called the word of trouth aswel because of it selfe & of the own nature it is true as bicause it maketh other true.

Voluntarie.

Secondly. Ye shal diligently note and marke (good people) that thappostle James in the latter parte of this epistle doth sturre vs to newe liefe and to such workes as the worde of god and regeneration wold aske. For it is euen due and annexed to newe byrth that a man shulde do good workes, as also Paule testifieth sayenge. What shall we then saye, shall we abyde in synne ỹ grace myght aboūd? God forbyd. We that be deade to synne, howe shall we hereafter lyue in the same? Also to the Ephesians he sayeth. we be gods hādworke created in Christ to do good workes whyche god hathe prepared that we shulde walke in them. And to the Colossians. Wherfore if ye haue risen wythe Christe, seke ye the thynges aboue, regard heuenly thinges & not erthly thinges. wherfore deare brethren (sayeth saynt James) let euery man be swyfte to heare, slowe to speake. By whych wordes he forbyddeth chefely moch talkyng and pratlynge wherby in saynte Iames tyme many dyd bragge (as they do at this daye) of the gospell without chaunging of their former liefe and wythout lyuinge after the gospell. Such persons sainte James wolde haue swyft to heare & slow to speake tyl tyme they rightly vnderstande the worde and do

Rom. vi

Ephe. ij.

Col. iij.

Slow to speake.

dedes

dedes worthy for the same. He willeth vs also to be slowe to wrath, but he wol we shuld be meke and pacíet. For the wrath of mā worketh not that whych is rightouse before god, that is to saye. Ire or wrath & the effectes therof can not do. the thynges whych be iust before god, or whyche god requireth of vs. And saynt James calleth here the iustice of god, not that where by we be iustifyed before God, but that whych god requireth of vs beyng alredy iustified to the declaration of that iustice whyche iustifieth and whych is gotten by fayth. Wherfore castíng awaye all vnclenlynes and superfluitie of malicíousnes se In mansuetudine.
ye receyue with mekenes the worde that is grafte & unplanted in you of god the father of heuē. Receyue it (he sayth) with mekenes that is to say with al modestie and reuerence, not after a ryottouse and sedicíouse sorte as though ye wolde fyght for it, nor agayne with an euel and struglyng mynde (as many Papistes do) but gladly thankfully and gently. For it is the thinge whych is hable to saue youre soules. whych thing also saynt Paule proueth wytinge to Rom. x.
the Romaynes where he teacheth that we be iustified by fayth by the ministery of gods worde.

Nowe therfore good people let vs accordinge to the meanyng of this epistle whych I haue brefly declared vnto youe imbrace this worde of trouthe that saynt James doth here speake of, and so imbrace it that we may be coūted doers and not hearers only. Thus doynge we shall declare our selues to be the chosen people of God and we shall inioy at last the kyngdom prepared for vs of almyghty God. Who be lauded &c.

The Goſpell on the .iiij. ſondaye after Eſter.
the .xvj. chapter of Ihon.

Thargument.

☞ Chriſte prompſeth to ſende the holy gooſte. and of hys office.

Ieſus ſayd to hys diſciples. Nowe I go my waye to him that ſent me, and none of you aſketh me whyther I go. Aud becauſe I haue ſayd ſuch thynges vnto you, your hartes are ful of ſorowe. Neuerthelesſe I tel you the trouth, it is expediēt for you that I go awaye. For yf I go not awaye, that cōforter wyl not come vnto you. But yf I departe, I wyl ſende hym vnto you. And when he is come, he wyl rebuke the worlde of ſynne, and of ryghtouſneſſe, and of iudgemente. Of ſynne, becauſe they beleue not on me. Of ryghtouſnes, becauſe I go to my father, and ye ſhall ſe me no more. Of iudgemente, becauſe the prynce of thys world is iudged alredy. I haue yet many thynges to ſaye vnto youe, but ye cannot beare them away nowe. Howbeit, when he is com (whych is the ſpirite of trouth) he wyl leade you into al trouth. He ſhal not ſpeake of himſelfe, but what ſo euer he ſhall heare, that ſhall he ſpeake and he wyll ſhewe you thynges to come. He ſhall glorifie me, for he ſhall receaue of myne, and ſhall ſhewe vnto you.

why holy gooſt was promyſed.

The cheife parte of this daye goſpell good bethren and ſuſters conſiſte the in the declaration of the office of the holy ghoſt which for that purpoſ-

is sente of Christe that he myghte reuelate and open the spirituall kingdome of Christ and myght detect the blyndnes of the worlde concernynge this kingdome. For the spirituall kingdome of Christ bicause it consysteth in feyth is not perceyued of the worlde, no more then is his iustice and beatitude, forasmoch as the worlde, bicause it is ledde with reason, requireth an other kingdome, an other iustice, and consequently an other blesse, euen such as be most agreable to the iugement of reason and may be seen wyth the carnall eyen and groped withe the fleshely handes. Suche thinges bicause reason alloweth them, they flatter the worlde, and they be lettes and impedimentes, that the true spirituall raigne or kyngdome of Christe can neuer be rightly vnderstanded of the worlde. And assuredly the disciples dyd here gayly represente the worlde, for they also dyd as yet after a carnall sorte trust and hope vpon the carnall presence of Christe as thoughe he had come into the worlde to set vp some carnal raigne or Empire that all the worlde shulde haue loked vpon and sene.

Wherfore when they harde Christ saye he wolde go agayne to hys father from whom he was sent, their hartes were cold and replenished wyth care and heuynesse. As though they shulde saye vnto hym: We trusted that thou woldeste haue commenced and set vp here a galant and triumphante kyngdome, and now thou sayst that thou wolt departe hence to thy father. Assuredly my brethren all we be euen thus naturally affected and disposed before the sendinge of the holy ghost that we styl dreame vpon some carnall thynge concernynge Christes kyngdome. But

when the holy ghoost come, he shall teache vs that the kingdom of Christ consisteth in feyth and spirite and not in an outward dominion or worldly power. The also shall our iustice shrynke and quake which we feyne we haue before the lightenyng of the holy ghost, and our iugement shall appere wherby accordinge to reason we iuge of the reigne of Christe. Finally also our synnes shal be disclosed concernynge our incredulitie or mis beleke whythe we had towardes Christ the only Sauiour, when we se that those be synnes whych before we iuged for rightuousnes as for exemple the affiaunce and truste in our workes and suche lyke. And leste a man shulde feyne to himselfe some peculiar vision and illumination I wot not what, ye shal vnderstand that the holy gost commeth when the worde is preached whych worde no doubte is the worke of the holy ghost. This holy ghost doth lyghten vs and leadeth vs to the knowlege of gods worde. Now therfore (sayth Christe) I go my wey to him that sent me, to thintet I mought come agayne and begynne a newe and spirituall raigne in reuerting by death. And notwithstanding that I saye vnto you that I muste departe and go my wayes from you, ye aske me not whether I go. As who shulde saye, yf ye were not blynded with the care of the flesshe and soughte not for worldly thynges, ye wolde vndoubtedly haue asked me whether I go, syth I tolde you I must departe. Neuertheles bycause I haue sayd such thynges vnto you, your hartes be full of sorowe, not so much bycause of my departure, as bycause ye se that ye shall lacke those outwarde and worldly pleasures and promocions

But now I go &c.

whych

whych ye hoped to haue receyued in my kyngdome. Howbeit I tel you the trouth, it is expedient for you that I go my waye, as who shulde saye, your opinio concernynge my raigne is false and cleane wronge. But I wole shewe you the treuth why I muste departe, partly bycause ye maye vnderstand what maner kyngdome my kingdome is, and partly what ye ought to loke for in it. I saye it is expedient and profitable for you that I departe. Brethren here ye see that all thinges whych Christ doth, he doth the same for our vtilite and profyte, insomoche that euen his departure out of thys worlde ỹ is to saye his deathe was so profytable to vs that without it we shulde neuer haue bene delyuered oute of oure damnable state of euerlastynge death. He addeth. For yf I go not awaye, that comforter shall not come vnto you. Lo good people in this place is conteyned the great vtilitie and profyte of the death and departure of Christ vnto hys father. For therfore departed he out of this world, bicause he wolde begynne a spirituall kyngdome, which neuertheles could not helpe, yf he hadde not also sente the holy ghost. For where there shulde be a spirituall kyngdome, and we yet carnall, we coulde in no wise vnderstande nor receyue it. Nomore then euen at thys daye we vnderstād it but by the helpe and ayde of the holy goost. Wherefore let vs remembre that Christ hath for our cause, sent the holy goost whych myght leade vs into all truth that is to wite, whych might disclose and open vnto vs oure synnes that do naturally stycke in vs and yet neuertheles we take them for no synnes, whyche holy ghost also myght bewrey our ryghtuousnes to

Expedit vobis.

The profyte of Christes death.

be befor god more vnrightuousnes, & finally whych myght shewe the deuell to be iuged by the ouerture and openyng of the gospell, all whyche thinges no man shuld haue vnderstanded, had not Christ sente his holy ghost, whom in this place he surely promiseth shulde come and he came in dede accordinge to hys promise vpon the daye of Pentecoste as it is redde in the first chapter of the Actes of the Apostles. Now the holy ghost is called a comforter whych in the Greake is called Paracletus of hys effecte or office forasmuche as his office and feate is euen frō tyme to tyme so longe as this spirituall kyngdome shall endure, to comforte mens consciences in this world. When this comforter commeth, saith Christ, he shal rebuke the worlde of synne, of rightuousnes, and of iugemente. Here ye se good people, thre lettes or obstacles, whych by thoffice of holy ghost muste be moued awey to thintente hys spirituall kyngdome mighte be vnderstande, that is to saye, synne whych is, not to beleue in god, & this thinge no man doth vnderstande by his proper nature, and yet onles it be vnderstande no man can haue accesse to the kingdome of Christ. The seconde is the ignorance of the true iustice whych pleaseth god, and this also can no man take nor perceyue of himselfe. The third is iudgement, wheras we vnderstand not naturally that the deuell is iuged by the disclosing of the gospell. These thre lettes and impedimentes be roted naturally in euery mans mynde whych no man can vnderstande of himselfe or take them awaye by hys owne power. Wherfore to the doinge hereof is the holy goste promysed in this gospell. Now for asmoch as

Actu. i.

Paracletus quid sit.

Thre letes.

as the kingdome of Chriſte is heare conuerſaunt amonge men which be ſynners and whyche of nature can do nought but ſynne but loue their owne rightuouſenes and iudge after their owne faſchion of the goſpell: therfore the holy ghoſt in executinge his office doth not moue the to departe out of this worlde that thou mayſte haue no occaſion to ſynne, neyther woll he that ciuile iuſtice or humaue iudgemente ſhulde not be executed in thys worlde, but he teacheth the, truly to knowe, what thynge ſynne is.
For euery man of hys owne brayne, & by hys owne power & wytte keyneth thys or that to be ſynne, as it hath been ſufficiently proued vnder ỹ kyngdome of the Byſhoppe of Rome. But when the holy gooſte cometh and reprayueth vs by gods worde, our owne imaginacions & fantaſyes deſtroyed, then we know that to be ſynne whyche no man iudged before to be ſynne. So we knowe nowe that it is ſynne, yf a mā beleue not in only Chriſte concernynge iuſtice, whyche thynge before the receyuynge of the holy gooſte none of vs all knewe. In ſemblable wyſe it is to be ſpoken of ryghtouſnes and iudgement, whych two thynges, we vtterly cōſydered not before ỹ openyng of the goſpell, wherby the holy gooſte reproueth the worlde. But leſte ye ſhuld ſuſpecte thys interpretacion to be not grounded of ſcripture, harken howe Chriſte hymſelfe expouneth thys thynge: The holy gooſte (he ſayeth) ſhall rebuke the worlde of ſynne. Of ſinne
Why? because they beleue not (ſayth Chriſt) on me. Loo howe Chriſt expouneth hymſelfe what he meaneth by ſynne, that is to witte incredulite or mysbeleue towardes hym, whyche only thynge doth condemne

demne men, lyke as on the contrary parte the onlye beleke in Christe saueth. The papistes haue wrested thys texte (as they do al other) to the mysbeleue of ỹ Turkes & Sarasynes, and such people as be farre from vs, but they oughte to remembre that in thys behalfe they do synne worse then the Turkes, forasmoch as they wold be counted Christianes, and yet in ỹ meane season they labour to be made righteouse and iuste before god by theyr owne workes without fayth in Christe. Of thys abhominable synne, the worlde knoweth nothynge at all. Of ryghteousnesse shall the holy goost rebuke ỹ worlde. Why? because sayeth Christe, I go to my father, and ye shall se me no more. That is to saye, bicause I shall begynne my newe reigne, wherin an other maner of iustice then ye vnderstande, must be required and vsed of you before god. Of iudgement the holy ghost shall rebuke the worlde, why? bycause (sayeth Christe) the Iugemēt Prince of this worlde is iudged alredy. And he calleth iugemēt the blyndnes of mā whereby the worlde alloweth naturallye the reygne and the workes of Satan, for the worlde hath a corrupt iudgement by Adams fall, so that it seeth not what thynges god alloweth and what not. But (sayth Christ) I haue yet Adhuc multa habeo. many thynges to speake vnto you meanyng of his crosse and of hys glory but by reason of your weakenes and infirmytie ye are not able to beare them nowe. As who shuld saye ye be yet carnall and therfore ye perceiue not the thinges that be of the spirite But whe the spirite of trouth that is the holy ghost shall come he shall leade you into all trouth. The spirite shall teache you thinges spirituall. He shall

transe=

transforme you and of carnall persones shall make you goostly. For surely because ye be yet carnall, ye cānot perfytly perceyue the scriptures concernynge my death and glorious resurrection, whych is to be fulfilled for your redēptions sake. Here ye se playnly good people, ỹ thys place maketh nothynge at al for the confirmation of the papisticall traditiōs but rather agaynst them. For I praye you what is thys trouth that the holy ghost shall teache you? Mannes traditions? no not so. In them is no certaynte. It is Christ and hys worde that is the only trouth. Wherfore he shal teache only Christ and the worde of god, for this is all trouthe. For (as Chrysostome sayth) the gospel conteyneth al together. And the office (sayeth he) of a good preacher is truly to prosecute all that is in hys commission & not to chaunge, put to, or take away any thyng. But this ỹ Bishoppes of Rome in tymes paste haue done, and yet at this day do presume to do. Wherfore they are no interpretours but deprauers of scripture, no vicars of Christe, but of the deuell. They speake of their owne heddes their own inuentions and dreames, wheras the holy ghost whyche here is promysed by Christe vnto vs shall speake nothyng of hymselfe, but what so euer he shall heare, that shall he speake, that is to saye, he shall speake none other worde or gospel, only he shal open and declare the worde that is alredy spoken by Christ. This do not the papistes, for they expoūde not Christes worde, but they bring another word besides Christes word. Thys spirite of trouth shall also shewe of thynges to come, that is to wit, of the spreading abrode of Christes gospel throughout Chrysostom.

out the hole world euen vnto the Gentilles or hethē persons aswell as to the Jewes, whom yet the Jues despysed and toke for refuse and abiecte persōs and counted them selues onely for Gods electe and chosen. This holy ghoste shall glorifie Christe, that is, he shall expoune him, he shall make him clearer and shall auaunce and set him forthe. But the byshop of Rome doth cleane contrary for he obscureth & darke neth Christe and his doctryne. This holy ghost (sayeth Christ) shall receyue of myne and shall shewe vn to you. And al that the father of heuē hath are myn. This is to saye good people that the holy spirite of god wherwyth euery christen man must be renewed
Ioh. iij. (accordyng to Christes communication wyth Nicodemus) shall breath or inspire nothing into the mindes of christian folke but that whych Christes gospell and worde wylleth. He teacheth no newe thing Wherfore my frendes, if we woll be true christians not only in name but also in dede, let vs put of oure carnall and olde man, and let vs be ledde wyth the spirite of god which is here called ỹ spirite of trouth Whych spirite by the instrument of godes word as here is declared shall open and disclose vnto vs all trouth necessarye to oure saluation and soule helth.
Chrysostome in cap. mat xxij. homi. xli. Which thyng also the aūcient doctour Jhon Chrysostome witnesseth, sayeng. What so euer is sought to the soule helth the same is al togither conteyned and accomplished in holy scripture. He that is ignoraunt shal fynde there ynoughe to lerne. He that is stubborne and a synner shall fynde there the skourgies of the iudgemente to come that he maye feare. He that laboureth shall fynde there the glorye and

promises

promises of liefe euerlasting, by chawyng wherof, he may be more & more kyndled to do good workes as becommeth a christian man to do. Let vs praye then to god with pure hartes that he woll vouchesauc to send vs this holy ghost this cōforter vnto our myndes which may open vnto vs al trouth. To whome be glory and prayse immortally &c.

The Epistle on the. v. sondaye after Ester.

The fyrste chapter of saynt Iames.

Thargument

Saynt Iames exhorteth christen men to declare their feyth wyth good workes. And he sheweth what thyng true Religion or deuotion is.

Most deare beloued brethren, euery good gifte and euery perfyte gyfte is from aboue and cometh downe from the father of lyghtes, wyth whō is no variablenes, neither is he chaunged vnto darckenes. Of hys owne wyll begat he vs wyth the worde of trouth, that we shuld be the fyrste frutes of hys creatures. Wherfore (deare brethrē) let euery man be swyft to heare, slowe to speake, slowe to wrath. For the wrath of mā worketh not that whyche is ryghtouse before god. Wherfore laye aparte all fylthynes and superfluitie of maliciousnes, and receaue wythe mekenes the worde that is grafted in you, whych is hable to saue your soules.

The holy Apostle of God saynte Iames good christen people in the epistle of this day doth discerne the true hearers of gods worde from the false hearers. And ye shal vnderstande that the true

who be the true hearers of gods worde mat. xiij

hearers of gods worde be they whiche take it with fayth, whiche vnderstande it in theyr harte & whiche do garnisshe it outwardely with suche workes as be prescribed and appoynted them to do, and (as the parable of Christe declareth) whiche do heare the word of god and vnderstande it, whiche also bryng forthe frute some an hundred folde, some sixty folde, some thyrty folde. And it is he (according to the wordes of the prophete Dauid) whiche is lyke a tre planted by the ryuer syde, bearyng his frute in due tyme.

Psal. i.

the false hearers.

But the false hearers of the worde be they, whiche heare it, but they receiue it nat with fayth, they vnderstande it nat in theyr harte, neyther do they furnysshe and declare it to the worlde with good workes and as the parable of ỹ sower sayeth, they suffre the deuyll to take the worde out of theyr harte. These be only temporall hearers and but for a season, they be but starters, they stycke nat by it. They be also suche as when they haue perceyued & taken the true word of god, they choke it with the care of this worlde and with the disceitfulnes of ryches & so make the worde vnfruteful, for they receiue it nat with ful mynd but by snatches and myndyng other thynges, euen as he whiche beholdeth his bodely face in a glasse, and forthwith goeth hys waye and forgetteth by and by what maner thyng it was. Be ye then doers of the worde, that is to wete, declare ẅ good workes that ye truly vnderstande it, and be nat hearers onely, as who shulde say. Ye that heare the worde of god with your eares and do boste and glory in the knowledge therof, and neuertheles be occupyed and intangled in other maters ye do nothyng els but deceiue your

Estote factores verbi.

selues.

selues whych thyng he declareth with a wonderful goodly and apte similitude. For lyke as it nothinge helpeth a man to stãde before a glasse and to se hym selfe faire, whan he goeth away forthwyth, and forgetteth strayte hys beawtie. So it helpeth a man no thynge at all to heare gods worde, onles he receyue it in hys harte, and take holde of it by fayth, depely pryntyng in hys mynde the beautie therof, and be delyted therin, and fynally declare wyth good workes that he doth truly understande it. Furthermore he that standeth before a glasse maye well glorie and bragge of hys beautye for a tyme: So he that heareth the worde may well reioyse and glorie of it. But whan the glasse is taken away anone the beautie is out of the mynde. So in tyme of necessitie and tribulation, yf the true glasse of gods wyll that is to wyt the worde of God be taken awaye and not considered, anone the promyses and gospell that is to saye the glad tydynges concernynge our redemption is out of mynde, the beautie of gods goodnes is forgotten, and finally the wyll and pleasure of the Lorde is neglected. But on the contrary parte who so loketh in the perfyte lawe of lybertie and continueth therin, yf he be not a forgetful hearer but a doer of the worke, the same shalbe happy in hys dede. As who shulde saye: he that rightly heareth and understandeth the worde and doeth exercise the same with worthy workes in such wyse as he sheweth hymselfe to haue a firme & sure understandynge of the same whereby he may vaynquish and chase away death, Satan, and synne he shalbe happye in hys dede or worke, he shalbe declared by hys dedes to be a iusti-

fied perſon and ſaued. For dedes & workes in chriſte men be teſtimonies and wytneſſes of our iuſtifyeng fayth and that we do vnderſtande ryghtly and truly gods worde. For (as ſaynt Auguſtine affirmeth) fayth ought to go before workes. Yea he declareth playnly ỹ workes wythout fayth can not be good, and he alegeth for hys purpoſe that texte of ſaynte Paule: Omne quod non eſt ex fide peccatum eſt. That is to ſaye, what ſo euer is not of fayth, the ſame is ſynne. Herevnto alſo agreeth Chryſoſtome where he ſayeth: Fayth ought to ſhyne before workes, and workes muſte be the handmaydes or waytynge ſeruauntes and folowers of fayth.

Auguſ.

Ro. iiij.

Chryſoſtomede fide et Lege.

Truereligion.

Secõde, in thys epiſtle ſaynt Iames doth teache vs (good people) what the ryght and perfyte religion of a chriſtian man or woman is. Yf any man (layeth ſaynt Iames) woll ſeme to be religioule amonges you, not refraynynge hys tonge, but ſeducynge and deceyuynge hys owne harte, thys mans religion is vayne. Pure and vndefyled religion before God the father is thys: to viſite the fatherleſſe and wedowes in theyr aduerſitie, & to kepe thy ſelfe vnſpotted in the worlde. Lo good people here ye haue a true definicion of religion. It is not to be locked vp in ſtone walles and to departe from the compayny of the worlde, as thoſe diſguyſed and falſe religiouſe perſones lately in thys realme vſed, but it is to be conuerſaunt amonges men wythout ſpotte or reproufe, it is to viſite orphanes and fatherleſſe chyldren, to go and ſuccour the poore wydowes, to go aboute and to wynne ỹ people to Chriſt, to ſyth mens ſoules and to bryng them into the kyngdome of

☞

Chriſt

Christ out of the tyranny and raygne of Antichriste. I call Antichrist whosoeuer teacheth other deuotions and holynesses then Christ dyd ordeyne. For he that is not wyth Christ is agaynst Christ. Wherfore good brethren and systers, let vs be accordynge to saynt Iames mouition here, not onely hearers but also doers of the worde, but of what worde? of the bishop of Romes worde, of Antichristes word which is contrary to Christes vnspotted & syncere worde? no but of gods worde, to thintent we maye loke into the perfyte lawe whych breaketh out of fre spirite & fayth into workes of charitie. Let vs imbrace ỹ true religiō that is here prescribed and set forth vnto vs Let vs vysite the orphanes, the desolate wydowes & our poore neyghbours that be destitute of comforte and relyfe. Thys let vs do of a fre and franke harte not as constraynedly but wyllyngly and gladly. Thys doynge we shall declare by our dedes that we haue the lyuely fayth that shall iustifie vs in gods sight. In these our dedes, but not by these our dedes nor through these our dedes, we shall as saynt Iames assureth vs be happy, and so happy that noma shalbe able to take our ioye and blysse from vs. For we shall not onely lyue here in thys worlde in peace of conscience and in the kyngdome of Christ, but we shall also in an other worlde inherite the vnspeakable ioye and felicitie of heauen, where lyueth & rayg neth the father the sone and holy goost perpetually Amen.

The Gospel on the .v. Sondaye after Ester daye which is the next sonday before the crosse dayes, the .xvi. Chapter of Ihon.

Thar=

Thargument
of Prayers are hard through Chriſt.

IEſus ſayd to his diſciples, after a whyle ye ſhall not ſe me, and againe after a while ye ſhal ſe me, for I go to the father. Thā ſayd ſome of his diſciples betwene them ſelues: what is this that he ſaith vnto vs, after a whyle ye ſhal not ſe me, and againe after a whyle ye ſhal ſe me: and that I go to the father? They ſaid therfore: what is this that he ſaith, after a whyle? we can not tell what he ſayth. Ieſus perceyued that they wolde aſke him, and ſaid vnto them. Ye inquyre of this betwene youre ſelues, becauſe I ſayd after a while ye ſhall not ſe me, and agayne after a whyle ye ſhall ſe me. Verely, verely I ſaye vnto you: ye ſhall wepe and lament, but contrary wiſe, the world ſhall reioyſe. Ye ſhal ſorowe, but your ſorowe ſhalbe turned to ioye. A woman whē ſhe traueyleth hath ſorowe, becauſe her houre is come. But as ſone as ſhe is deliuered of the child ſhe remēbreth no more the anguyſhe for ioye that a man is borne into the worlde. And ye nowe therfore haue ſorowe: but I wyll ſe you agayne, and youre hartes ſhall reioyſe, and youre ioye ſhall no man take from you.

IN the firſt parte of the Goſpel of this date (good people) is a commaūdemēt and promiſe ſet forth vnto vs wherby we be allured and ſturred to praye. And ſurely ſith a chriſtian perſon can no where haue better counforte in ſuch thynges as he is troubled in,

The vertu of prayers

in, and in tyme of necessitie and aduersitie, then instantly to pray and to open his affliction and grefe with ardent petition and humble sute to God, who onely wyll and can helpe him in his distres & gyue him comforte, vndoutedly it is ryght necessary that we throughly perceiue & knowe the institucion and intent of this present gospel, to the intent we might be the more inclined and disposed vnto prayer. For who wolde reiecte and despice prayer as a thyng lytle necessary, seyng it is so muche auaunced and cõmaunded by Christe vnto vs? Yea this cõmaundement dothe as straytly bynde vs, as the fyrste commaundemẽt of the Decalogie doth. This to be true we may se in another place where Christe byddeth vs alwayes to pray and that without ceasing or intermission. Marke that it is necessary then and conuenient that we shulde pray. Wherfore as we be by speciall word and cõmaundement of Christe drawe and inforced to pray: So also this gospell allureth vs to the same with a speciall promise. For it is here promised vs by Christe that our prayers that is to wete the prayers of christen ꝑsons shal not be vaine ne frustrate, but that we shalbe surely herde & shall obteyne our sutes. For why elles wolde Christ haue bounde this his worde and promise with an othe, sayeng, verely verely, What so euer ye aske the father in my name he shall gyue it you. Aske and it shalbe gyuen you. Do ye not heare how our prayers shal not be vayne nor frustrate? Who then wold nowe be slouthfull to pray seyng Christe by his speciall cõmaundement hath wylled vs to the same? Furthermore, ye shal here vnderstande that bycause Luc.xviij.

we ſhuld not thynke that the labour of our prayers ſhuld be in vayne: therfore doth Chriſte here in this place allure vs with a notable and ſpecial promyſe as is before remembred. But herin are two thinges to be conſidered & pondered of vs. The one is ỹ we ſhuld pray in none other name thē in only Chriſtes name. Now we pray in the name of Chriſt when we approche to god in the faythe of Chriſt and do comforte our ſelues with the truſt and affiaunce in him, that is to wete, that he only is our mediatour or aduocate, by whom all be forgyuen vs, and without whom we can deſerue nothyng but gods indignacion and wrath. For I pray you what ſaynte, what holy man is there either in heauen or earthe whiche ſueth maketh interceſſion and is mediatour to the father of heauen for vs in ſuche wyſe as Chriſte is? Aſſuredly it is Chriſte only by whoſe merite and interceſſion not only we obteine pardon of our ſynnes & ryghteouſnes but alſo he taketh vs in the place of his brethren cōmunicating vnto vs the roume or office of prieſthoode as teſtifyeth alſo S. Peter in his fyrſt epiſtle ſo that we alſo by authoritie and vertue herof may lykewyſe haue acceſſe to the father & ſeke of him in our afflictions grace helpe and comforte. Thys thyng confirmeth alſo Chriſt himſelfe where he ſayeth I ſaye not vnto you that I ſhalbe an interceſſour or ſuter for you to my father. For the father himſelf loueth you becauſe ye haue loued me in beleuyng that I am come frō the father. Wherfore good chriſten brethren ſyth we haue ſuche an aduocate and mediatour for vs yea ſithe we alſo our ſelues be admitted by Chriſte to the function & office

we muſt pray only in the name of Chriſte.

1. Pet. ij.

of prestes: I pray you why shulde we so muche depende vpō confidēce of others to be meanes & suters for vs? This thyng also doth the auncient and holy father S. Chrysostom ful wel declare in his homely De profectu euangelij. Where he writeth in this wyse. Thou shalt neve no patrones or aduocates vnto god, neyther shalt thou neve to runne hyther and thyther to flatter other that they maye intreate for the, but albeit thou be alone and hast no patrone or intercessour, but prayest to god by thy selfe alone, yet shalt thou throughly obteyne thy sute & demaunde. For god doth not so easely graunte when other men praye for vs as when we praye our selues although we be full of many vices and synnes. Lo what thys holy doctour saythe. He certifieth the that thou arte soner herd when thou praiest for thy selfe then when thou makest other to praye for the. Whyche thynge Theophilact? affirmeth also, where he saith. Marke that albeit sayntes or holy men praye for vs, as the Apostles dyd for the woman of Cananee, yet we be rather herd when we praye for our selues. Chrisostome. Theophilactus in Iohan. ca. xv.

Furthermore we muste take hede good people that we be suters vnto god in our prayers for nothinge that is repugnaunt to the glory of god to our owne saluation and to gods will. For in thys behalfe that god almyghty wyll neither admytte nor heare oure prayers it is manifestlye shewed by that he teacheth vs in our pater noster to saye. Fiat voluntas tua, thy wil be done. Wherfore we shall then be hard when in our necessities we desire and require gods helpe hauing respect euer and casting our eyes to his wyl to hys cōmaundement and promise and not alledging Math.v.

our owne worthynes (whyche is nothyng at all) but only the merite of Christe, then I saye oure petition and sute shal surely be admitted & hard. Forasmoch as all the promises in Christ be est and amen that is to saye mooste certeine and sure, as Paule in his se-
ij. cor. i. cond epistle to the Corinthians wryteth. Moreouer bicause oftentymes we be so vntoward and folyshe, that we cannot espye oure owne necessitie and nede:
Ro. viij. Therfore Christ wil likewise teache vs what maner thyng our petition ought to be, (praye sayth he) that your ioye may be ful. What ioye I pray you is this? vndoutedly it is no worldely or corporall leappynge or daunsing and reioysing, but it is a spirituall ioye
Phi. iiij. wherof saint Paule maketh mention wher he saith. Reioyse in the lord. And againe I saye reioyse. From whence then procedeth this ioye? Surely of faythe. But howe is this? Truly if at any tyme I heare the gospell taughte wherin is offeryd by Christe to all men remission of synne: I muste beleue it if I woll that that sermon or preachyng of Christe shulde do me good. But beleue it I cannot, onles by the word the holy ghost be gyuen me whych maye worke such feith in me. That if the worde & the spirite worketh in me fayth, I nede not to doubte any thynge at all herein, but that Christe hathe not only perdoned me my synnes in suche wise that they canne no more be called into iudgement and condemne me, but also
From whence the peace of cō science springeth. that he hath recōciled the father in heauen vnto me and made him my speciall good lorde and father in such sorte as he now knowledgeth and reputeth me for his sonne and that he wol preserue and conserue me vnto euerlasting lieke, and from hens afterward

spryn-

sprygeth oute peace of conscience vnto me and the spirituall ioye wherof in thys gospell oure sauioure Chryste speaketh, but suche ioye oughte alweyes to growe and to be increased if it wolde made perfecte and ful. wherfore that it may growe and wyth perpetual encrease ware greater and greater, vndoubtedly god of his most bountifull mercy will bryng to passe, if so be we instantly call vpon hym with cõtynuall prayers. Wyth therfore (good christen people) Chryst hath gyuen vs in commaundement that for such ioye of harte we shulde praye to thentente it myght be made consũmate & fully perfecte, we must here obey him that we may truly saye with ỹ blessed virgine Marye. Et exultauit spiritus meus in deo salutari meo. That is to saye. My spirite reioyseth in god my sauioure. ij.pe.iij. Luce.ij.

Finally (my brethren) Chryste doth here agayne setoute the rudenes and ignorance of his apostles before theyr eyes; and confesseth that hys lessons and teachinges haue bene hitherto but as ridles and parables vnto them, and that to the vnderstanding of such thynges as he taught them it was necessarie that he shulde not speake vnto them in patables and ryddelles, but that he shulde speake of hys father vnto them openly and frely, that is, that it was necessary that he shulde sende them the holy ghoste who myght make them able to attayne hys wordes.

And suerly good people this kinde of ignorraunce and blyndnes was not only in the apostles before they were confirmed with the holy ghost, but it is also naturally planted in all men in so much that ther is not one whych can either vnderstand or worke Pfa. xiij Ioh. iij.

any thinge that good is, onles he be transformed by the spirite of god vnto a newe creature. We thinke our selues neuertheles very prudent and wyse euen as the apostles dyd in this gospell sayenge, Lo nowe thou speakest freely & openly, neyther speakest thou any parable, now I know that thou knowest al thinges. &c. But no doubt thys was a very folyshe rashnes and arrogauncie euen as that was, that Peter dyd when he wolde go with Christ both into pryson and into death by whyche rashe promise he shamed hymselfe when before the cocke crewe he denied his Master Christ thryse.

Wherfore all thys hole thynge is wrytten for oure cause that we shuld not arrogantly presume to take any thynge vpon vs rashely and temerariously, but that we shuld rather walke in an humble mynd and spirite, confessinge and knowledginge continually that we be bothe miserable and ignorante persons in such thynges as concerne Christes glorye, forasmoche as without the spirite of god we canne neuer vnderstande the mystery of the gospel. For assuredly the wysdome of the flesche is foly before god, and the more knowlege it boasteth & pretendith in spiritual and diuine thynges, so moch the more is the foly of it declared and vttered. Let vs then my good brethren and sisters in all oure necessities and troubles pray accordynge to the wordes of this gospel, but to whom? To the father of heuen. In whose name? In Christes. And what shall we praye for? that our ioye may be perfyte & full. What is thys to saye? that by Christ our sinne beynge taken away, our conscience maye be quyet and sure of euerlastinge lyfe, whyche

is a ryght perfecte ioye. Let vs praye that we maye be taught openly and playnly wythout prouerbes or parables, that is, ỹ we maye receyue the holy ſpirite of cõforte into our ſoules whych in gods worde maye inſtructe vs of all trouth. Whych graunt vs God the father of heuen. Qui viuit et regnat in ſecula ſeculorum. Amen.

A ſermon in the Rogation weke or a briefe inſtruction for the weake in the faithe what they ought to do in theſe dayes of Rogation.

GOod people thys weke is called the Rogation weke, bicauſe in thys weke we be wõte to make ſolemne and general ſupplycatiõs or prayers which in Greke be called Lytanyes. Nowe therfore I exhorte you and in the Lordes name I require you, that in al your Litanies or ſupplications ye wol ſo do, that the thynge maye agre to the name, and that this oure Litanye, thys our ſupplication and rogation may be wade wythe ſuch true and erneſt fayth, that we may admoniſhe god and put him in mynde of hys fatherly promiſes. He that wyll not endeuour hymſelfe to do this, let hym tarye ſtyll at home, let him kepe hym and abſteyne from thys holy proceſſiõ leſt he happen to irritate and to angre god more, then other men ſhalbe hable to pacifie and ſtyll hym. Albeit (alacke for pitte) theſe ſolemne & accuſtomable proceſſions and ſupplications, whyche we vſe commonly as in this weke to make, be now growen into a ryght

litanies.

The abuſe of theſe dayes.

a ryght foule and detestable abuse, so that the moost parte of men and women in these solemne dayes of supplication do come forth rather to set out & shewe themselues and to passe the tyme wyth vayne & vnprofytable tales and merye fables than to make generall supplycations and prayers to god for theyr necessities. I let passe the other enormities and vices, whych on these dayes be customably perpetrate and done. I wyll not speake of the rage and furour of these vplandysh processions and gangynges about, whych be spente in ryottynge and in bely chere. Furthermore the banners and badges of the crosse be so vnreuerently handled and abused that I maruayle greatly God destroye vs not all in one yeare. What shall I say? Surely they are now growen into such abuse that there be farre greter causes to take them awaye and vtterly to abrogate them wyth the other holydayes, than ther were in tymes past to institute and ordeyne them. And assuredly it is the parte of byshops, of parsons, of vycates, and curates, yea & also of ỳ prophane Magistrates to se that those vnchristen and vngodly abuses be auoyded and taken awaye, or, yf the thynge be past remedy, vtterly to abolish and abrogate these letanies and supplicatiõs thus abused. For assuredly it were much better and more christian lyke, that christian men and women were gathered and assembled together in the church there to make theyr supplications & prayers to god, than after such an hethē & vnruly fashion to mocke God and his holy sygnes. And (no doubt) such as be curates and herdmen of Christes churche shall render a sharpe reckenynge and accomptes to God for wynkynge

wynkynge at theſe abuſes.

Now in theſe Rogation dayes, two thynges are to be aſked of God and prayed for. The fyrſt is, that God of hys goodnes and clemẽcy woll defende and ſaue ỹ corne in the felde, and that he woll purge the ayer, to thintent that not only the lappe of the earth may be replenyſhed wyth ſeaſonable rayne, and that the ayer maye be tempered to the vtilitie and furtherraunce of the corne, but alſo that it be not infected & that by the eatynge and drynkynge therof neyther we nor our beſtes do catche any peſtilence, pore, feuers, or other diſeaſes. For as teſtifyeth ſaynt Paul in hys fyrſt epiſtle to Timothie, gods creatures as meate, drynke, corne, and ſuch other thynges be ſanctifyed by the worde of God, and by prayer. For frõ whence come peſtilencies & the other kindes of diſeaſes and of ſyckeneſſes than that the noyſome ſpirites do infecte the aier? And by reaſon herof cõmonly our corne and grayne be peryſhed, infected, and blaſted, and ſo we (God permyttynge the ſame) by eatynge and drynkynge our owne grayne do gette vs death and greuouſe affections of the body. For this cauſe be certayne goſpels redde in the wyde felde amõges the corne and graſſe, that by the vertue and efficacie of gods worde, the power of the wycked ſpirites whych kepe in the ayer may be broken, and the ayer made pure & cleane, to thintent the corne maye remayne vntouched & not infected of the ſayd hurtfull ſpirites but ſerue vs for our vſe and bodely ſuſtenaunce. Wherfore (my deare brethren) we oughte to make theſe ſolemne proceſſions wyth erneſt myndes and wyth all reuerence, & in eſpeciall we oughte

what is to be demaũded in ſupplicatiõns.

i. Timo. iiij.

to handle and to heare the worde of God wyth deuoute and religiouse myndes. Thus doynge, doute we nothynge, but that gods worde wol vtter and execute hys vertue vpon the corne and ayer, that those noysome spirites of the ayer shall do no hurte at all to our corne.

Seconde, thys is also mooste of all to be desyred & humbly to be prayed for in these rogation dayes, that God woll vouchsaue to blesse hys creatures not only (as before is sayd) for the cõmoditie of oure bodyes, but also for our soules helth, lest our miserable soules do herby catche vnto themselues pestiferous infection and damnable contagion. I meane as thus: The poyson and infection of the soule is synne. Now whan God poureth vpon vs plentyful croppes and increase of all thynges: forthwyth we beynge mooste ingrate and vnkynde persons do bylaynously gyue oure selues to dayly bankettes and feastynges and to mooste beastly fyllynge of our pãchies, herof by & by ensueth ydelnes, & of it sprynge whordomes, adulteries, blasphemies, cursynges, periuries, murders, warres, and all myschiefe, so that it were much better for vs yf our corne and cattel dyd not so happely and plenteously prosper and take.

So the thynge that we demaunded in our processions and supplications we do fynde, for god maketh vs here aboundauntly in this behalfe to enioye our requestes and desyres and doth minister al thynges to the bodye wyth a large blessynge, whyche thynge neuertheless is mooste present poyson and pestilence to the soule and it is the occasion of great myschefe. For doubtles surfettynge and ydelnes, of all nought

tynes

tynes be the rotes, and the fountaynes of all euels. But alake, alake, thys goostly infection we nothing at all regarde, we passe not of it. The pestilẽce which noyeth the body we eschue it with great care and we study to dryue it awaye wyth often prayers and supplications laynge vnto it all the medicines and remedies we can deuyse. But in thys spirituall pestilence we go styll on and procede wythout care or thought and euen for thys purpose as it semeth we desyre of God large sustentacion and aboundaunce of al thynges and to be delyuered from the corporal pestilence and infections that we maye the more frely and aboundaũtly endure after a delicate sorte in ỹ spirituall infection. But assuredly (my frendes) almyghty god the sercher of hartes whyle he seyth vs sleppynge in such careles wyse and that we nothynge regarde thys so pestilent a pestilẽce: he also winketh at our destruction accordynge to our owne vowes & requestes, he graunteth vs copye and aboundaunce of all thynges and so blyndeth vs wyth the prosperous successe of all thynges and drowneth vs in the synke and puddell of synnes tyll at last oure synnes by longe vse runne into a custome and that the name of synne be forgotten.

No man regardeth the spirituall pestilence.

Wherfore mooste dearely beloued brethren and systers albeit euery day we ought to exhibite supplications and prayers to the Lorde wyth a rough chastisement of our body to dryue awaye frõ vs so horrible floudes of all myschefe, namely in thys region mooste addict and gyuen to cõmessations, to banketynges, to reuelynges, to surfettynges, to ydelnes, & to the vyces that ensue of them to thintent that god

ones at laste maye lyghten vs wyth hys grace that we maye vse his gyftes to the helth of our soule and to the holsomnes of our body, in suche sorte, as these goodes of the contrey, I meane our corne and cattel myght be auaylable aswell to the tuicion and defēce of our body as to our soules health. But as I haue sayd and saye agayne God hath made vs so blynde and so vnsauery, that we are waxen playne Epicures vtterly voyde of all feare or care of God mooste shamefully abusynge hys gyftes to the ryot of the body and destruction of the soule. And for asmuche as thys our detestable wickednes and abuse of this godly institucion is not amended but waxeth yerly worse and worse, therfore God hath gyuen vs vp in to a disalowed mynde so ỹ we make these letanyes and rogation dayes by our synnes vtterly vnprofytable and vnfrutfull vnto vs. Beholde how angrye and how sore displeased God is wyth vs, neyther is there any to aswage and appeace hys fury, syth our letanyes, our supplications, processions, & prayers wherewyth we rather mocke god thā worshyp hym, spendynge our tyme and abusynge hys benefites in thys wyse: be rather kyndlynges and nourysshmentes of goddes indignation and vengeaunce, thā mitigacions and swagynges therof. God graunt therfore and be presently at hāde & assystent to vs (good people) that ones at last we may come home againe to our selues and to returne to the hart and that we may beynge instincted and kyndled wyth ernest and sure fayth put from vs hys wrath and displeasure, to whome be prayses and glory, in secula seculorum Amen.

The abuse of goddes gyftes.

Rom. i.

The

The epiſtle on the Aſcenſion daye. The fyrſt chapter of the actes of the Apoſtles.

Thargument.

☞ Chriſtes Aſcenſion into heauen is here deſcribed.

IN the former treatyſe (Deare Theophylus) we haue ſpoken of all that Ieſus beganne to do and teach, vntyll the daye in whych he was taken vp, after that he, thorow the holy gooſt, had gyuen commaundemente vnto the Apoſtles whome he hadde choſen, to whom alſo he ſhewed hymſelfe alyue after hys paſſion (and that by many tokens) appearynge vnto them fourtye dayes, and ſpeakynge of the kyngdome of God, and gathered them together, and commaunded them, that they ſhulde not departe frō Ieruſalē: but to wayte for the promiſe of the father wherof (ſayth he) ye haue herd of me For Ihon truly baptyſed with water: but ye ſhalbe baptiſed wyth the holy goſt after theſe few dayes. Whan they therfore were come together, they aſked of hym, ſaynge: Lorde, wylt thou at this tyme reſtore agayne the kyngdom to Iſrael? And he ſaid vnto them: It is not for you to knowe the tymes or the ſeaſons, whych the father hath put in hys owne power: but ye ſhall receaue power after that the holy gooſt is come vpon you. And ye ſhalbe wytneſſes vnto me, not only in Ieruſalem, but alſo in all Iewry and in Samary, and euen vnto the worldes ende. And whā he had ſpokē theſe thynges, whyle they behelde, he was taken vp an hye, and a cloude

Ioh.xx. lu.xxiiij Ioh.iiij. Ioh.i. math.iij Math. xxiij. lu.xxiiij Ioh. xv. Mar.xvi

receaued hym vp out of theyr ſyght. And whyle they loked ſtedfaſtly vp toward heauē, as he went, beholde, two men ſtode by them in whyte apparell whych alſo ſayd: ye men of Galilee, why ſtande ye gaſynge vp into heauen? Thys ſame Ieſus whyche is taken vp from you into heauen, ſhall ſo come, euen as ye haue ſene hym go vp into heauen.

Math. xxiiij. mar. xiij Apoc. i.

WEl beloued bzethzen and ſyſters in our Sauiour Chziſte, thys daye is called the Aſcenſion daye, becauſe that as thys daye, Chziſte our Sauiour and redemer mounted oz ſtyed vp to heauen after hys reſurrection leauynge hys Apoſtles and diſciples vpon the earth, whych thynge is one of the articles of our Crede oz beleue. And albeit ſaynt Luke the holy Euāgeliſt doth aſcertayne vs of this thing in the ende of hys Goſpell whych he wzote of the actes and lyfe of Chziſt, yet foz aſmuche as he touched the thynge but bzefly and lyghtly there, therfoze he doeth here in the leſſon of thys daye whych is the begynnynge of an other boke that he wzote foz our inſtruction of the dedes and actes of the Apoſtles, intreate the mater moze at large.

Fyzſt therfoze ye ſhall marke and obſerue (good people) that the Euangelical hiſtozies do paynt out Chziſt vnto vs as yet couered wyth the burthen of ☞ fleſhe, & as yet not glozifyed, how be it in the meane ſeaſon he declared hymſelfe aſwell by hys heauenly doctrine as by many hys myzacles which he ſhewed that he was very God. But in the actes of the Apoſtles he is deſcribed and ſet fozth vnto vs as one that nowe raygneth & is glozifyed. Thus therfoze ſaynt

Luke

Luke begynneth hys deſcription. In the former treatyſe or boke whych I wrote dearly beloued frēd Theophilus (whych by interpretation ſygnifyeth a louer of God) we haue ſpoken of all that Jeſus beganne to do and teache. He ſayeth not of all that Jeſus began to teache & do. For our Sauiour Chriſte fyrſt dyd practyſe and worke ſuch thynges as he afterwarde taught. He wente to Jhons baptiſme. He wythdrewe hymſelfe for a ſeaſon out of the company of the worlde afore he wolde take vpon hym to preache, and to teach other. The ſpirite led hym into wylderneſſe, where he faſted fourty dayes and fourty nyghtes. He ſuffred there mooſt ſharpe honger to arme hymſelfe wyth abſtinence and pacience. He there endured the mooſte bytter aſſaultes and temptacions of our gooſtly enemye the deuell, as appeareth manyfeſtly in the fourth chapter of Mathewe. All thys he dyd to ſhewe vs an exēple how we ought to do. We haue many teachers but fewe doers.

Theophilus. Mat. iij. Mat. iiij

Thou (ſayeth Paule) whyche teacheſt another, teacheſt not thy ſelfe. Thou preacheſt a man ſhulde not ſteale, and thou ſtealeſt thy ſelfe. Thou that ſayeſt a man ſhulde not commytte adultrye, cōmytteſt horedome thy ſelfe. Thou abhorreſt ymages, & yet thou doeſt robbe God of hys due honour. Chriſt byddeth hys Apoſtles and preachers that theyr lyght ſhulde ſhyne before men. He wolde haue them to be the ſalt of the earth. But yf the ſalt (ſayeth he) be vnſauery, wherewith ſhal it be ſauered? it is good for nothyng but to be caſt out of the dores and trodē vnder fete. And in concluſion he ſayeth in thys wyſe. Whoſoeuer doth and teacheth, the ſame ſhalbe called greate

Rom. i. Math. v

in the

in the kyngdome of heauen. Yea he furthermoze aſ-
Math. v ſureth vs, that onles our ryghtuouſnes do paſſe the ryghtuouſnes of the ſcribes, and phariſees: we ſhall not entre into the kyngdome of heauen. But wol ye knowe good people what be ſcribes and phariſees? Herken what Chriſte ſayeth in the .xxiij. chapter of Mathew. The ſcribes and phariſees ſyt in Moſes chaire. All therfoze that they byd you obſerue, that obſerue and do, but do not ye after theyr wozkes, foz they ſaye and do not. Yea they bynde together heuy burthēs and greuous to be bozne, and laye them on mens backes, but they themſelues wyll not heue at them wyth one of theyr fyngers.

But let vs now ſe, whether there be any ſuche
Origene ſcribes and phariſees amōges Chriſtē men, as were in olde tyme amonges the Jues. Ozigene that auncient doctour, wrytynge vpon thys place of Ma-
who be ſcribes, thew, ſayeth, that thoſe be ſcribes, whych depart not from the letter of the law. Theſe be ſuch perſons as teach nothynge but the outwarde obſeruynge and as who ſhulde ſaye the barke of the lawe, where as
Ro. vij. accozdynge to ſaynt Paule the lawe kylleth and the ſpirite quyckeneth. Foz as ſaynt Auſtine doth very
Auſtine. well declare, the letter of the lawe wythout the ſpirite is not ynough. Jt is the ſpirite that quyckeneth, of whome, onles a mā be bozne agayne, he can
Ioh. iij. not entre into the kyngdome of God. Thys ſpirite is wont to lede men unto al trouth, he diſcloſeth and openeth vnto vs the pyth of the lawe, that is to ſay, the lyuely and erneſt fayth in Meſſias that was pzomyſed ſo longe befoze by the pzophetes, euen our ſauiour Chriſt Jeſus, foz whoſe loue we ought frelye

to

to fulfyll and worke the lawe and not conſtraincdly lyke ſlaues and bondmen, forasmuch as the ſpirite of God hath infranchiſed vs and made vs Chriſtes freemen. They than whych teach not thys fredome and enfranchiſement of chriſtian men, that is to wit whych teach not the pyth or karnell of the lawe but the barke or houſke, be no better than ſcribes. Now I pray you, what other be al papiſtes but euen ſuch a worſe, for they can ſkant abyde to teache ſo muche as the letter of gods law, whych neuertheles beyng taught nakedly and alone doth but kyll, it quyckeneth not. Yea they wol teach welnere nothynge but theyr owne traditions, cuſtomes and beggerly elemētes. I haue brefly ſhewed you (my frendes) which be ſcribes, accordynge to the definition of the auncient doctour Origene. Let vs now ſe, what he calleth a Phariſee. Such as profeſſynge (ſayeth he) ſome greater thyng do diuide themſelues as better from the multitude and cōmon ſorte of men, be called phariſees, which by interpretacion be as much to ſay as diuiſi or ſegregati, that is to wyt, diuided or ſeuered perſons. For Phares in Ebrue is called a diuiſion.

The papiſtes be ſcribes.

what origene calleth phariſee.

Now accordynge to thys definicion whether there be any phariſees in Chriſtendome I reporte me to your ſelues. Lorde God what diuiſions, what ſectes what ſūdry ſutes of holy holy perſons haue we had in Englāde now of late whych thought themſelues better and holyer than the reſt of people, yea whiche wolde ſuffer none to be called religiouſe but themſelues, where as after the diffinitiō of ſaint James, they were as farre wyde and differed as much from religiouſe perſons, as an ape differre from an owle.

But let vs retourne to our lection. Theſe ſcribes and phariſees dyd teach but they dyd not ỹ thinges whych they taught. Chriſt (as ſaynt Luke doth here wytneſſe) fyrſte dyd the thynges, and after he taught them. And of all theſe thynges (ſayth Luke) whych Jeſus began to do and teache vntyll ỹ tyme of hys aſcenſion haue we ſpoken in the former treatyſe. Thys treatyſe we call cõmonly the Goſpell of ſaynt Luke. Now than whan the Apoſtles were as on thys daye aſſembled and come together they aſked Chriſt, ſayenge: Lorde wylte thou at thys tyme reſtore agayne the kyngdome of Iſrael? Lo (good people) here ye haue a ryght notable exemple of the

The weakenes of the apoſtles.

Apoſtles infirmitie and weakenes. For albeit they had herde oftentymes that Chriſtes kyngdome or raygne ſhulde be ſpirituall yet they continued ſtyll to dreame of a certaine corporal Monarchy or rule. But nowe what doth Chriſte vnto them? Albeit they thought & ſpake foolyſhly, yet he reiected them not, but ryght gently he plucketh them awaye from thoſe carnall thoughtes, ſaynge: It is not for you to knowe the tymes or the ſeaſons which the father hath put in hys owne power, as who ſhulde ſaye, medle ye wyth your office wherevnto ye be appoynted. Your office is to teſtifye of me & of my doctrine. Ye ſhalbe wytneſſes (ſayeth Chriſt) vnto me, not only in Jeruſalem, but alſo in all Jury and in Samary, and euen vnto the worldes ende. And here is to

The office of a poſtles or preachers.

be noted that Chriſt woll not haue hys preachers curiouſe vpon ydle queſtions or vayne philoſophie. For theyr only office and feate is to preache Chriſte and hys doctrine, that is to wyt, to ſet forth and pro-

powne

powne only ſuch thynges as Chriſte hath taught & done to be beleued of the ignorañt people for which cauſe alſo the holy gooſt was gyuen vnto them, euẽ to thintent to make the Apoſtles mete to teache and vs to receyue theyr teachynge. Now whan Chriſte had ſpokẽ theſe thynges, whyle hys Apoſtles beheld hym, lo ſodenly he was taken vp on hygh, & a cloud receyued hym vp out of theyr ſyght. Here (my bre- The fru
thren) ye ſhall marke the frute and profyte of our ſa te of the
uiour Chriſtes Aſcenſion. For by hys ſtyenge or aſ- aſcẽſion
cendynge vp into heauen he wrought two thynges for vs. The one was, he had a moſt goodly and glo rioule triumphe vpon oure mortall enemye the deuell. The other was, he anone ſent downe the holy gooſt to hys Apoſtles, as alſo the prophete Dauid wytneſſeth, ſayenge: Aſcendit in altum, captiuam duxit captiuitatem, dedit dona hominibus. That is to ſaye. He aſcended vp on hygh, he led captiuitie captiue, he gaue gyftes to men.

Fynally, ye ſhall marke ỹ our Sauiour Chriſte at hys departure from hys diſciples whan he moũted vp to heauen, comforted them by hys angels, ſurely promyſynge them, that euen ſuche one as they ſawe hym aſcendyng now vp to heuẽ, they ſhulde in the laſt daye ſe agayne, at whych tyme vndoubtedly he ſhall rendre to euery man hys rewarde accordyng to hys dedes. They which haue done wyckedly, and wolde not beleue, ſhalbe condemned into hell fyre, where ſhalbe weppynge and gnaſhynge of teth. But they that haue beleued on Chriſt Jeſu & wyth worthy dedes haue expreſſed and declared theyr fayth to the worlde, they ſhal inherite the kyngdom of heuen

and ſhall entre into the ioye whych the father of hea uen hath prepared for them. To whome wyth the ſonne and holy gooſt be glorye and laude in infinita ſecula. Amen.

The Goſpell on Aſcenſion daye. The xvi. chapter of Marke.

Thargument.

☞ Of the commiſſion that Chriſte gaue to hys Apoſtles to preach hys goſpell through out the hole worlde. And howe Chriſte aſcended vp to heauen.

AFter thys Ieſus appeared agayne vnto the eleuē as they ſat at meat: and caſt in theyr teeth theyr vnbelefe and hardnes of harte, becauſe they beleued not them whych had ſene that he was ryſen agayne frō the deade. And he ſayd vnto them: Go ye into all the worlde, and preach the Goſpell to al creatures: he that beleueth and is baptiſed ſhal be ſaued. He that beleueth not ſhalbe damned.
And theſe tokens ſhall folow them that beleue. In my name they ſhal caſt out deuels, they ſhal ſpeake wyth new tonges, they ſhall dryue awaye ſerpētes. And yf they drynke any deadly thynge, it ſhal not hurte them. They ſhall laye theyr handes on the ſycke, and they ſhall recouer. So then whan the Lorde had ſpoken vnto them he was receaued into heauē, and is on the ryght hande of God. And they wente forth, and preached euery where: the Lorde workynge wyth them and confirmynge the worde

wyth

wyth myracles folowynge.

The Chriſtian mans lyfe in thys preſent Goſpel (good people) is ſet before our eyes. For fayth and charitie are here propouned vnto vs as in all ỹ reſt of the goſpels. Wherfore ſyth the Goſpell bryngeth euer theſe two wyth it, we ought alſo continually to preache and entreate of them. For he ſayeth who ſo beleueth and be baptiſed ſhalbe ſaued, which thynges we ſhall now in order peruſe and conſyder.

Fyrſt of all Chriſt vpbraydeth in thys Goſpell hys Apoſtles of theyr faynte beleue and hardenes of harte and conſequently blameth them declaryng what they wanted and yet he reiecteth them not neyther is moued rygorouſly and haſtely agaynſt them but he gently blameth them none other wiſe than yf one of vs wolde ſaye to an other. Arte thou not aſhamed to do the thynge thou goeſt about? ſpeakynge after thys ſorte to bryng hym to knowe hymſelfe & to make hym aſhamed that he may leaue of his euel enterpryſe or worke, and yet we reiecte hym not nor hate hym nor yet plucke our loue from hym. Neyther was it a lyghte matter why the Lorde rebuked hys diſciples, for ſurely infidelitie or lacke of beleue is of all ſynnes that can be named the greateſt. And he expreſſeth vnto them the maner of theyr myſbeleue whan he ſayeth, that theyr hartes were hardened, and yet notwythſtandynge he handleth them gently and myldely. All theſe thynges were done to our comforte and conſolation that we ſhulde not be diſcoraged though we be any thynge fautye in oure fayth as yf we doute, ſtomble, or fall, but rather that we ſhuld quyckly ryſe agayne, eſtablyſh oure fayth Incredulitie.

and runne to God takynge truſt & affiaunce at hym and conſtantly alſo retaynynge it, namely ſyth he deleth wyth vs not accordynge to rygoure, but can wynke at our falles & infirmities. And he that reputeth hym to be ſuch ſhall alſo fynde hym ſuch one: I ſaye yf he can take hym for a mercyfull God he wyll ſuffer hymſelfe to be founde ſuch one, he woll ſo declare hymſelfe towardes hym. Contrary wyſe an euell conſcience and an vnfaythfull harte doth not ſo, he beareth no ſuch affiaunce towardes God, but flyeth from hym, reputynge hym a ſore & rygorouſe iudge, and therfore alſo fynde hym ſuch one. The ſame we muſt alſo do wyth our neyghbours. Yf we ſe any ſwarue frō the fayth he is not to be beloued in hys malyce but we ought to reproue and laye hys faute and ſhrynkynge before hys eyes but yet not after ſuch ſorte that we ſhulde hate hym or be agaynſt hym or turne our frendſhyp and loue from him. For thus ſayeth ſaynt Paule. Brethren although a man be founde in any faute, you that be ſpiritual redreſſe ſuch a perſon wyth the ſpirite of mekenes. But the mooſt holy father or god rather, the biſhop of Rome whych wol be called Pope, hys byſhops, hys preſtes hys monkes, hys chanons, hys freers, and hys nonnes can not abyde whan that they be founde in any notable cryme, to be reproued. For what ſo euer euel do chaunce they pretende and allege for them that it come not through theyr faute but through the faute of theyr ſubiectes. Theyr ſubiectes and ſuche as be vnder theyr obedience ſhalbe cruelly and roughlye handled. Summa ſummarum any iniury and wyckednes ought to be punyſhed, but loue and veritie

Gal. vi.

Euell ought to be punyſhed.

must

muſt be kept towardes euery man. Neyther oughte we to ſuffer our mouth to be ſtopped. For none of vs all ſhall ſo lyue as longe as we be in thys fleſhe that we can be founde on euery parte blameles. But I am fauty in thys thynge, and an other in that. Namelye ſythe it is ryghte manifeſt to all men that euen thapoſtles themſelues lacked that whych was chyfe and the hygheſt poynt of al, where as notwithſtandynge, they were the corner ſtones and the rockes of foundacion. Yea and the beſt and the moſt excellent part of chriſtendome. No man yet thynketh that thapoſtles were vtterly and all together infideles. For they beleued the thynges that were wrytten in the law and in the prophetes, albeit they had not yet the full perfection of fayth. Fayth was in them and it was not in them. Fayth therfore is a thynge whych alwayes groweth bygger and bygger accordynge to the parable of the muſtardeſede. So the Apoſtles were not vtterly voyde and deſtitute of fayth for they had a parte of it. For it is wyth fayth as it is wyth a man that is ſycke and begynneth by lytle and lytle to crepe & vp ware ſtronge. The lord than expreſſeth and declareth to hys apoſtles where in they beleued not and what they wanted, whyche doubtles was that they perfytly beleued not his reſurrection. For albeit they beleued all the reſt, yet in thys behalfe they remayned infideles. For happely they beleued alſo thys that God wolde be mercyfull vnto them, but yet this was not ynough. For it was neceſſary alſo that they ſhulde beleue Chriſtes reſurrection. Wherfore he vpbrayded them of theyr infidelitie ſayenge that albeit they had ſene altogether yet

Chriſt vpbrayeth his apoſtles of theyr infidelitie.

yet they beleued it not, and that they yet wãted thys article of resurrection. What is it than to beleue the resurrection of Christ whych beareth so great a stroke and is of such importaunce that ỹ disciples were called infideles and mysbeleuynge persones for the defaute of it? Certes, to beleue the resurrection of Christ is nothynge els than to beleue we haue a reconciler before God whych is Christ whych maketh vs at one wyth God the father and iustifyeth vs in hys syght. For what so euer is in man of hys owne nature and byrth wythout regeneratiõ is but synne and death whereby he heapeth vpon hymselfe gods vengeaunce. Agayne, God is the eternal iustice and clerenes, whych of hys nature hateth synne. Hereof it commeth that betwene God and man is perpetuall enmitte neyther can they be frendes or agre together. Christe therfore beynge incarnate dyd bothe translate our synnes vpon hymselfe and drowned ỹ wrath of the father in himselfe to reconcile vs to his father. Wythout thys fayth we be ỹ chyldren of vengeaunce, we can do no good worke that maye be acceptable to God, neyther wyll God heare our prayers. For thus in the. xviij. psalme it is wrytte. They cryed and ther was no helper, to the Lorde, and he answered them not. Yea the mooste excellente worke wherby we thought to obtayne grace, helpe, & comforte of God was imputed vnto vs for synne, as the prophete in the. cix. psalme sayth: Oratio eius in peccatum fiat. Be hys prayer counted for synne, for surely we can not wyth al our powers of our owne nature pacifie god. We neded therfore Christ to be mediatour for vs to the father, and to make vs at one

What it is to beleue the resurrection of Christ.

with

wyth hym,and finally to obtayne what ſo euer is ne ceſſary for vs.By the ſame Chriſt it behoueth vs to aſke of God what ſo euer thynge we nede,as Chriſt hymſelfe enſtructeth vs ſayenge: What ſo euer ye aſke the father in my name it ſhalbe done vnto you. What ſoeuer we demaunde of God, ſurely by thys Chriſt(which hath ſatiſfied for our ſynnes)we muſt obteyne and get it. For Chriſt is he whych layeth a gariſon about vs,he is the defēce and bukler vnder whome we be hydden, euen as the chekens be nouryſhed and hydde vnder the wynges of the henne. By him only our prayer is allowed before God.By hym onely we be herde and get the fauoure & grace of the father.Thys is now to beleue vpon Chriſtes reſurrection yf as it is recited we beleue that Chriſt hath borne vpon hym aſwell our ſynnes as the ſynnes of the hole worlde & hath drowned in hymſelfe the one and the other and alſo the yre of the father wherby we be reconciled to God and made ryghtuouſe before hym. Now ye ſe your ſelues howe fewe chriſtian men and wemen there be whych haue thys fayth wherby all men be delyuered from theyr ſynnes and be made ryghtuouſe.For they beleue not in the reſurrection of Chriſte,that theyr ſynnes be taken awaye alſo by Chriſte,but go about to be iuſtifyed by theyr owne workes.Thys man entreth into the cloyſter & is made a monke or freer,ſhe a nonne ſome one thynge,ſome another,that they may be delyuered from theyr ſynnes,and yet they ſaye they beleue in the reſurrection of Chriſte, where theyr workes do ſhew cleane contrary.Wherfore thys article haue the holy fathers preached and inculked ſpecially before other. For thus ſaynt Paule in the.xv.

Ioh. xvi

All out warde chriſten men beleue not in the reſurrection.

chapter of hys fyrſte epiſtle to the Corinthi. ſayeth. Yf Chriſt hath not ryſen frō death to lyfe thā vayne is our preachynge, vayne alſo is your fayth, And a lytle after. Yf Chriſt haue not ryſen vayne is youre fayth, ye be yet in your ſines. What maner cōſequēs is thys? how do thys folowe? Thus truly, yf Chriſte roſe not from death to lyfe, it foloweth, that ſynne & death dyd ſwalowe hym vp and kylled hym. After that we could not ryd our ſelues out of our ſynnes, Jeſus Chriſt toke them vpon hym to treade vnder hys fete death and hell, and to be made Lorde ouer them. Now yf he roſe not agayne, than ſurely he ouercame not ſynne, but was ouercome of ſynne. And yf he roſe not agayne, he redemed vs not, and ſo we be yet in our ſynnes. Furthermore in the tēth to the Romaynes he ſayeth thus. Yf thou confeſſeſt wyth thy mouth Jeſus to be the Lorde, and beleueſt in thy harte, that God hath rayſed hym from death, thou ſhalt be ſaued. Herevnto agreeth all ☞ ſcripture both olde and newe. But it is not yet ſufficient to beleue the reſurrection of Chriſt. For al wicked perſones beleue thys, yea Satan doubteth not ☞ but that God ſuffered & roſe agayne. But we muſt alſo beleue the ſumme of the reſurrection and alſo what frute and profyte we haue taken therby, that is to ſaye, pardon of our gylt and as it were a gayle delyuerey of all our ſynnes that Chriſte paſſed thorough death and by it ouercame ſynne & death, yea and what ſo euer coulde hurt vs he trode vnder his fote and is conſtitute and made at the ryght hande of the father in heauen the myghty Lorde ouer ſyn, Satan, death, hell, and what ſoeuer hurteth vs and that all theſe thynges be done for our ſake whyche

thynge the wycked perſons beleue not. Ye ſe than (my frēdes) how much is layde in thys artycle of reſurrection ſo that we may better wante all the reſte than thys one article. For what were it to beleue all the artycles, as that God was borne of the virgine Mary, that he dyed and was buryed: yf thou doeſt not alſo beleue that he roſe agayne? And thys God meaneth in Abacuc where he ſayeth: I ſhall worke a worke in you whych no man ſhall beleue whan it ſhalbe tolde. Abac. i.

And thys is the cauſe why Paule in al hys epiſtles handleth no worke or myracle of Chriſt ſo diligently, as he doth the reſurrection of Chriſt. Yea he letteth paſſe all the workes and myracles of Chriſt, and chefly teacheth vs the frute of it, ſo that none of thapoſtles hath ſo paynted Chriſt vnto vs as Paule. wherfore not wythout cauſe Chriſt ſayd to Ananias: Thys is my veſſell of election to beare my name before the Hethen people, and kinges and the chyldren of Iſraell. Actu. ix

It foloweth in the texte:

Go ye into the hole worlde, and preach the Goſpell to euery creature.

What ſhall they preach? none other thynge, but that Chriſte is ryſen from death, and that he hathe vaynquiſhed and take awaye ſynne and all myſery, he that beleueth thys, is ſaued. For ỹ goſpel (which in the Greke ſoundeth a glad tydynges) is nothyng els, but a preachynge or ſhewynge of Chriſtes reſurrectiō, he that gyueth fayth vnto it is ſauke, he that doth not, is loſt. And here conſyder me the nature of fayth. Fayth conſtrayneth none to the goſpell, but leaueth euery man to hys owne lybertie and choiſe He that beleueth, maye frely beleue, he that cōmeth

what is goſpel.

Fayth conſtrayneth no man.

let hym come, he that wyl not, choſe hym. And here agayne ye ſhall marke that the Romyſh byſhop erreth and doth nought, in that he goeth about by violence to drawe men to the chriſten fayth. For beſydes the preachynge of the Goſpel, Chriſte gaue nothynge in commiſſion vnto hys diſciples. So they preached it accordyngly to theyr commiſſion & lefte it in mens free lybertie to come to it or not. They ☞ ſayd not, eyther beleue it or I wyl kyll the. So ye ſe ỹ infidels as turkes, ſaraſēs, & Iues ought not violently to be drawē to our fayth, but louyngly rather inuited and allured. But here is a doubte, how thys texte ought to be vnderſtande (go into al the worlde) ſyth the Apoſtles neuer paſſed through out all the worlde. For none of the apoſtles came ſo farre as to vs. Furthermore there be many Ilandes foūde out now in our tyme whych be inhabited with people to whome gods worde was neuer preached, where as Pſ. viij yet the ſcripture confirmeth, ſayenge: In omnem terram exiuit ſonus eorum, that is, theyr ſoūde wēt forth into all the worlde. I ſaye theyr preachynge wente out into al lādes although it be not yet come into the hole worlde. And thys commynge out is begonne, albeit it be not yet fynyſhed and ended, but it ſpredeth continually more and more and ſhal do tyl the laſt daye. And it is wyth thys commyſſion or ambaſſadie of preachynge as it is wyth a ſtone, whan it is caſt into the water, for it maketh waues about it, & one waue dryueth forth another, tyll they come to the ſhoore, & albeit there be in the myddes a great caulme, yet the waues ceaſe not, but go continually forth. Euen ſo it is wyth the preachynge of the goſ-

pell

pell,it began by thapoſtles,and it ſtyll goeth forth, and by preachers it ſpreadeth further and further,it ſuffreth in the worlde perſecution and chaſynge awaye,yet it is alwayes opened more & more to ſuche as herde not of it before,though in the mydde iourney it be dryuen downe and be made ſtarke heriſie. Or it may be lykened to an ambaſſage that one ſendeth out, as yf oure ſoueraygne lorde the kynge of Englande ſhulde ſende hys ambaſſadours into Fraunce,or Spayne,we ſaye that an ambaſſadie is gone forth from our kynge thyther,all be it the ambaſſadours be not in dede as yet come thyther. It foloweth in the text.He that beleueth and is baptiſed ſhalbe ſaued. Here ye ſhal note that god doth hange an outward ſygne to hys worde whych ſigne maketh hys worde to be the ſtrõger vnto vs,ſo that it confirmeth our hartes & maketh vs not to doubt therof. Thus God dyd ſet ẏ rayne bowe for a ſigne to Noye to aſſure hym he wolde nomore deſtroy the worlde wyth floudes.So that thys rayne bow is as it were a ſeale or ſuretye both to Noye and to al vs none otherwyſe than a ſeale is put to wrytynges to make them ſure. And lyke as princes and noble mẽ be knowen by theyr colours,badges,and armes: euen ſo dealeth god wyth vs and hath ſtabliſhed his wordes as wyth a ſeale ẏ we ſhuld nothynge doubt He gaue to Abrahã circumciſion for a ſigne of Chriſtes cõmynge that ſhulde bleſſe the worlde. Lykewyſe hath he done here by puttynge to this promiſe of ſaluation an outwarde ſygne, I meane baptiſme For baptiſme is as it were a watchword to put god in remembraunce of hys promyſe,which yf it can be

Sygnes ioyned to the worde.

Ge. xvij

Auſtine. had, ought in any wyſe to be take (as ſaynt Auſtine ſayeth) and not to be deſpyſed. But yf it can not be had, or yf it be denyed a man, yet he ſhall not be damned ſo that he beleueth the Goſpell. For where the Goſpel is, there is baptiſme and al that pertayneth to chriſtianitie. And therfore the Lorde ſayeth. He that beleueth not ſhalbe damned. He ſayeth not, he that is not baptiſed. For baptiſme wythout fayth is nothynge worth, but it is lyke to a paper that hathe a ſeale hangynge to it and hath no wrytynge in it. Wherfore they that haue ſygnes (whych we call ſacramētes) wythout fayth, they haue ſeales without wrytynges. Furthermore ye ſe here (good people) what is thoffice of ſuch as wolbe called Chriſtes apoſtles, that is to wyte, to go into the world & preach Chriſtes Goſpel. And ſo here ye may iudge whether the byſhop of Rome with his galant prelates which ryde lyke princes vpō theyr moyles & neuer preach one worde but rather ſtoppe the mouthes of true preachers, ought to be called Apoſtolyke perſons or no. It foloweth in the texte.

And theſe tokēs ſhall folowe them that beleue. In my name they ſhal caſt out deuels, they ſhal ſpeke wyth newe tonges, they ſhal dryue awaye ſerpentes. And yf they drynke any deadly thynge, it ſhall not hurte them. They ſhall laye theyr handes on the ſycke, and they ſhall recouer.

My frendes how ſhal we verefy thys texte, that he that beleueth ſhal haue power to worke all theſe ſygnes? for the Lorde ſayth that theſe tokens ſhal folowe the beleuers. Moreouer it is certaynly knowen

wen vnto vs that not all ỹ Apoſtles wrought them. For it is recorded of none to haue dronken poyſon but of Jhon the Euangeliſt. Furthermore yt thys ſayenge of Chriſt muſt nedes ſtande, few ſhalbe ſaued for very fewe of the ſayntes haue done al theſe. Some therfore to auoyde thys inconuenience do expounde theſe ſygnes myſtically, ſayenge that they do ſpeake wyth new tonges whych where as before they taught deuelyſh doctrines, nowe they confeſſe Chriſt and ſo they be new men. By takynge awaye of ſerpentes they vnderſtande the deſtroyenge of peſtiferouſe doctrines, hereſies and ſectes. By drynkynge of poyſon wythout hurte, they vnderſtande that the readyng or hearyng of falſe doctrines ſhal not hurte them. By healynge and curynge of ſycke perſons they vnderſtande the healynge of the ſoule. Albeit thys interpretation is honeſt and a mater of trouth that ſuch as beleue ſhall worke theſe feates, yet it is not the ryght ſenſe and meanynge of thys text. This than is the meanynge. Where a chriſtian man hath fayth, he ſhall haue power to worke theſe ſygnes and they ſhal folow hym, as Chriſt hymſelfe ſayeth in an other place: Uerely verely I ſaye vnto you, he that beleueth in me the workes that I do he ſhal do, yea and he ſhal do greater then they be. For the chriſten man hath the ſame power wyth Chriſte, Chriſt is a cõmunitie, he is ſette in the ſame goodes wyth Chriſt. Furthermore Chriſt gaue them power agaynſt wycked ſpirites to caſt them out & to heale al maner of ſyckeneſſes as it is redde in the tenth of Matheu. Alſo in the .xix. pſalme ye rede: Thou ſhalt walke vpon Lions and Dragons. Wherfore where a chriſten

A myſtical interpretacion. Io.xiiij.

a chriſten man is, the power to worke theſe ſygnes & myracles is not taken awaye, as by many exemples it hath ben proued. But no man ought to do them, onles it be neceſſarie and the caſe requyre it. For the Apoſtles thēſelues wrought not theſe myracles but only to the teſtification of gods worde that ſo by myracles the Goſpell myght be confirmed, as the texte ſayeth. They went and preached euery where, the Lorde worckynge wyth them and confirmynge the worde wyth myracles folowynge. But nowe after ỹ the Goſpell is ſpred abrode and opened to the hole world, myracles be not neceſſary as they were in the Apoſtles tyme. It foloweth: whan the Lorde had ſpoken vnto them, he was receyued into heauen. That is to ſaye, he went vp to begyn hys ſpirituall and heauenly kyngdome, and drewe wyth hym oure hopes into heuen that thyther, whether we ſawe him aſcende we ſhulde alſo folowe. And he ſytteth on the ryght hande of God. Thys is a maner or fygure of ſpeakynge and it ſygnifyeth, he is God, eqall and of lyke power wyth the father. And as the prophete ſayeth, he aſcended vp on hygh & hath led captiuitie a priſoner. So that nowe, we be no longer in thyraldome, for Chriſt hath caryed it awaye wyth hym and made vs the chyldren of hys father to lyue eternally wyth hym in heauen. To whome be glorye for euer and euer. Amen.

The

Thargument.

An exhortacion to do good workes according to the exemple of Christ.

MOost deare beloued brethren. Be ye therfore sober, and watch vnto prayer. But aboue all thinges haue feruent loue amonge your selues. For loue shall couer the multitude of synnes. Be ye herberous one to another, wythout grudgynge. As euery man hath receyued the gyfte, euen so minister the same one to another, as good ministers of the manyfolde grace of God. Yf any man minister, let hym do it as of the abilitie whych god ministreth vnto hym, that god in all thynges maye be glorifyed thorow Iesus Christ.

GOod brethrē and systers in our sauiour Christ the lection of the epistle of thys daye redde in ỹ church is taken forth of the. iiij. chapter of the fyrste epistle of ỹ Apostle & messanger of Christ S. Peter.

The occasion of thys epistle.

Ye shall therfore vnderstande that forasmuch as thys holy mā S. Peter had now in the chapters go ynge before thys place sufficiently taught the Iues and others whome he wrote thys epistle vnto, of the fayth and iustification whych cōmeth by Christe, he doth now in the chapters folowynge monysh them of good workes, accordynge to the maner of syncere and pure preachers, whych before they gyue any preceptes of good maners, woll fyrst intreate of ỹ causes of new lyfe. Wherfore thys present lesson is nothynge but an exhortation to good workes after the

exemple of Chriſte. Thus than he ſayeth:

Be ye therfore ſobre and watch vnto prayer.

Thys texte contayneth a generall exhortacion to all ſuch thynges as become chriſten men to do in this lyke. For modeſty and ſobrenes be not ſo greatly good workes, as they be the ſelfe rules whereby al good woorkes be tempered. Ye ſhall therfore vnderſtand here by modeſtie and ſobreneſſe fyrſt thoſe ciuile vertues whych haue contrary vyces, arrogancye and pryde. In lyke wyſe doth alſo Paule vnderſtande them in the .xij. to the Romaynes where he wryteth. I ſaye vnto you by the grace whych is gyuen me to euery one of you, that none thynke proudly of hymſelf aboue that it becōmeth hym to thynke but lette hym ſo thynke that he be demure and ſobre euen as God hath beſtowed to euerye one the meaſure of fayth. Seconde, ye ſhal vnderſtande by modeſtye and ſobrenes here, alſo the ſoūdnes of mynde ſo that ye thynke modeſtly & ſoberly of gods woorde, leſt throughe your owne ymaginations and good intencions ye go awaye from the true vnderſtandyng of gods woorde, or ſuffer your ſelues to be plucked away wyth any maner wynde of new doctrine. Now whā we be modeſt and ſober, aſwell in lyke as in doctrine it foloweth conſequently that we muſte nedes watch and gyue our ſelues to prayer. It foloweth.

Sobrenes and modeſtie.

But afore all haue feruent loue amonges youre ſelues, for loue ſhal couer the multitude of ſynnes.

As though ſaynt Peter ſhuld ſaye. It may happen peraduenture that a man may fayne wyth hym ſelfe that he is ſober, modeſt, and buſye in prayer. Therfore afore al thynges se ye haue charitie with

Charite

out whych, youre demurenes, youre ſobernes, your prayer maye be but fayned and cloked workes, with out whych charitie alſo they be nothynge worthy nor yet thankfull to God accordynge to the ſayenge of Chriſt. Whan thou ſhalte offer thy offerynge at the aulter and remembrest, that thy brother haue ought agaynſt the, leaue there thy offerynge, and go and be at one wyth thy brother fyrſt, and then come and offre thy oblation. Doubtles (my brethren) charitie is to be preferred before all other workes for wythout it none of all oure other workes can pleaſe God as Chriſt hymſelfe wytneſſeth Math. v. And alſo the prophete Eſay in the fyrſt chapter. Thou ſhalt no= more offer to me ſacrifice and ſo forth, but learne to do ryghte, helpe the nedye. &c. And ſaint Peter wyl that our charitie be vehement or feruent, not colde and negligent ſuch as theyrs is, whych wyth theyr mouth make as though they loue a man, but wyth theyr harte they hate hym as euel as a tode. And he addeth the cauſe, for loue or charitie couereth ỹ mul titude of ſynnes. Thys ſentence is taken forth of ỹ x. chapter of the prouerbes. For the mooſt proper of= fice of charitie is to hyde the infirmities of the negh boure. Furthermore hoſpitalitie and harbourynge wythout murmurynge or grudgynge is alſo one of the effectes of charitie. It foloweth in the texte. Math. v Vehe= mēt cha= ritie.

As euery man hath receyued the gyfte, euen ſo miniſter the ſame one to another as good diſpen= ſours or ſtewardes of the manyfold grace of god.

Here good people, the Apoſtle Peter exhorteth e= uery man particularyre to do hys office in hys cal=

lynge. He that is a preacher of gods worde, ought to be content wyth hys gyfte and to execute his dutie in hys vocatiō, that is to wyt, he ought to preach not hys owne dreames, but the sermōs and wordes of God, and so of all other offices in Christes cōgregation, whych yf they were done accordynge to S. Peters aduyse here, we shuld both haue gods word more purely set forth, and also the churche in better vnitie and concorde. Then accordyng to euery mās gyfte, and (as Paule sayeth) euen as God hath allot-
Ro. xij. ted euerye man accordynge to the measure of hys fayth, so let hym serue in hys callynge. As good ste-
Good stewardes. wardes or dispensours let them behaue themselues in executynge theyr office. I praye you is not he a foolysh stewarde whych of other mēs goodes wold glorie and take a pryde, where he is but onely ỹ stewarde and not the owner of them? Nowe they be good stewardes whyche be faythfull and prudente, whych knowe what, how, to whome and what tyme they oughte to preache and laye out the treasure of gods worde, the treasure I saye of the manyfolde grace of God accordynge to the sundry and manyfold gyftes. He that speaketh let hym speake the sermons and wordes of almyghtye God, let hym not preach hys owne gloses, hys owne inuencions hys owne dreames and fansies. And to what so euer mi-
Ex virtute. nistracion he be called and appointed in the church, let hym do it (sayeth saint Peter) as of the vertue, power, and abilitie whyche God ministreth vnto hym, and not as though he were able by hys owne wyt & prudence to execute hys ministerie. It foloweth.

That God in all thynges maye be glorifyed tho-

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row Ieſus Chriſt.

Here ſaynt Peter declareth the principall ende of all our gyftes offices and good workes, whych is that by them ſhulde ryſe contentions, ſtryfes, debates, and diſcordes. Howe God is glorifyed by oure gyftes, offices, duties, and workes, when we ſo vſe them that the congregacion may take profyte & edificacion therby, and may take occaſion by the good diſtribution of the ſame to glorifye God by Ieſus Chriſte. For oure Sauiour Chriſte Ieſus aſcendynge vp to heuen diſtributed and gaue gyftes vnto men as the prophete ſayeth. To whome be all glorie, al prayſe, all imperie and dommion aſwel to ſaue as to rule and gouerne hys faythful ones, together wyth the father and the holy gooſt for euer and euer AMEN.

Howe god is glorified by our gyftes and workes

Pſ. lxvij

The Goſpell on the ſondaye after the Aſcenſion daye. The.xv. chapter of Ihon.

Thargument.

☞ The holy gooſt is promyſed to be ſente by Chriſt to hys Apoſtles.

IEſus ſayd vnto hys diſciples. But whan the comforter is come whom I wyll ſende vnto you frō the father (euen the ſpirite of trouth, whych pro-

cedeth of the father) he shall testifye of me. And ye shall beare wytnesse also, bycause ye haue ben with me from the begynnynge. These thynges haue I sayd vnto you bycause ye shulde not be offended. They shall excommunicate you: yea the tyme shall come, that whosoeuer kylleth you, wyl thinke that he doth god seruice. And such thinges wyl they do vnto you, bycause they haue not knowē the father neyther yet me. But these thynges haue I told you that whan the tyme is come, ye may remēber them that I tolde you.

Paracletus.

FOr almuch as our Lorde Christ in his maundie (good people) wyth many promyses had bequethed and deputed the holy goost to his Apostles, he doth now at last name hym more playnly wyth hys proper name of office, declarynge therby what profyte and commoditie he shall bryng to the worlde. He sayeth: whan the comforter is come. Thys proper and true name he gyueth the holy goost callyng hym paracletum, that is saye a comforter. For who

Ro. viij. els certifyeth our conscience, that we shulde beleue ỹ by Christ we be the chyldren of God and crye Abba father, but thys only comforter. I praye you, who maketh vs both desyrefull and also hardy to cōfesse thys fayth? Who comforteth vs in all such myspfortune and afflictions as we suffre in thys worlde for thys confessions sake? Surely the same selfe good spirite, whych procedeth from ỹ father doth al thys, thys is hys feate and offyce. For thobteynynge of whych spirite, the prophet Dauid so busely prayeth

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in the.l.pſalme. But ye maye more lyuely beholde the nature and worckynge of thys holy gooſt or ſpirryte in the apoſtles, whyche before the commynge of the holy gooſt, in tribulation fledde from the Lorde and vtterly denyed hym. For they hyd themſelues in corners, ſome here ſome there. But whā thys ſpirite, thys comfortour was ones confirmed in them: then they confeſſed Chriſt freely and hys reſurrectiō in ſo much that they alſo toke pleaſure and delyte in the croſſe or affliction that was layde vpon them as appeareth playnly in the Actes. Act.v.

Now thys comforter, bycauſe by the vertue of hys offyce he maketh men trouthe tellers, yea and comforteth and ſtrengtheneth the faythfull in the confeſſion of the trouth, by the vertue alſo of hys office he ſhall teſtifie of Chriſt. So ye muſt here marke that ỹ holy gooſt ought to beare wytneſſe of Chriſt. But what ſhall he teſtifye, what ſhall he teache of Chriſt? Undoubtedly none other thyng but ỹ which Chriſt preached and taught before, that is to ſay, he ſhall make them whyche before coulde not perceyue Chriſtes doctrine, now to vnderſtāde it, by wrytyng the goſpel in theyr hartes. A mans owne wyſedome can here do nothynge, it muſte be thys holy ſpirite a comforter whych muſt do the dede, euen as Jeremy the prophete in the.xxxi.chapter ſayeth: I ſhal plant my lawe in the inwarde partes of them and wryte it in theyr hartes, and wylbe theyr God and they ſhall be my people. And from thence forth ſhall noman teach hys neyghbour or his brother and ſaye: know the Lorde. But they ſhall all knowe me from the lowest to the hyghest, ſayeth the Lorde. Of all theſe The ſpirite of truth. ☞ The prophecie of Ieremye.

thinges

thynges it is gathered manyfestly that wythout the holy gooste we neyther can know the truth nor beare wytnes vnto Christ Jesus.

Seconde, ye may clyppe here (good people) verye playnly thoffice of Apostles or Christes messangers That is to wyt, that they ought to beare wytnesse of Christ. For to testifye or beare wytnes in scripture ☞ sygnifyeth to teach and speake not thynge that pleaseth vs but the thinge that almyghty god hath cõmaunded. After thys sorte is Christ named in the Psalm. lxxxviij. psalme a faythfull wytnes in heauen. Also Esay the Esa. lv. prophete speaketh of Christ in the persone of the father. I haue set hym for a wytnes to the people for the prince and mayster of the gentyls. Wherfore syth the recorde and wytnes of Christ and of hys apostles ought to be egall and agreable togethers: surely they muste haue one tenure of theyr testunonies, and furthermore it must nedes folowe that the holy gooste executed his testimonie and recorde by ỹ apostles as in the .x. of Mathew it appeareth. It is not you (sayth Christ) whyche speake, but the spirite of my father whych shall speake in you. Where be nowe these felowes whyche here tofore haue cryed that the holy gooste haue reuelated and disclosed to thapostles and fathers certaine secreter and hygher thynges whych be not comprysed in the gospell? To whome wyll ye gyue more credence? To Christe or to these vayne tryflers? Christe sayeth that the holy gooste shall testifye of hym to the worlde and shall make mẽ mete and apte to receyue his gospel and shall teach none other thynge than that whyche he hymselfe hath taught. But these tryflers bable that

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the holy gooſt ought to teach ſome thynge of more excellencye than that whych is compryſed in ỹ holy goſpell. Surely I wolde thynke it mooſt conuenient that we ſhulde obey and beleue hym to whom the father of heauen bare wytnes ſayenge: Thys is math.iij
my welbeloued ſone in whom I am right wel pleaſed heare ye hym. But they that can not be ſatiſfied wyth Chriſtes doctrine to whome not only thapoſtles but alſo the holy gooſt hath borne wytneſſe, let them at theyr parell chooſe them other doctrines. Certes I wyll not counſayle you lyke owles to wãder in darkenes but rather to fyxe ſtedfaſtlye youre fete in the lyght.

Laſt of all ye ſhall conſyder and note (good chriſten bretheren and ſyſters) in thys goſpell, ỹ the word and inſtitution of Chriſt, of whych the ſpirite & the apoſtles do teſtifye, can in no wyſe be gratefull and acceptable to the worlde. For thoſe that wol admyt thys worde, the worldes wolle caſte them out of al honeſt mens company (as they call honeſte men) they woll as heretykes dryue them out of theyr churches and aſſembles, they woll excommunicate them, they woll curſe them wyth boke bell and candell. Yea yf they may wyth all kynde of punyſhment and death perſecute the true Apoſtles and meſſegers of Chriſt they wyll thynke to do a hygh ſeruice to God, & that theyr zeale hath hyghly ſerued gods wyl. But what ſayeth Chriſt in the meane ſeaſon? Therfore I wyll be wyth you. They ſhal ſo handle themſelues towardes you, bycauſe they knowe nother me nor my father. Here ye ſe wyth, what ſucceſſe and fortune in thys wycked world the mooſt precious worde of the

gospell wyth the imbrasers therof be commonly receyued. For thou mayst not loke to lyue a swete and ydle and a delicate lyfe yf thou wolte confesse Christ
ij.tim. ij For he that woll lyue after a godlye sorte (as sayeth sayut Paule) must nedes suffer persecution. And in
Gala.ij. an other place he sayeth: Yf I wolde please men I shulde not be the seruaunt of Christ.

Wherfore yf persecution shall inuade vs for cõfessynge of Christ: it is good that we be armed wyth goddes worde that we maye knowe how persecutiõ hangeth ouer our heades by the proper wyl of God to thyntent our fayth myght thus by such persecution be clarifyed, tryed, and purged. For yf we be ful certifyed hereof, we can not easely be offended wyth temptation but wyth a pacient mynde we shall suffer all the wronge that the world for Christes cause woll put vs to. And surely thys shalbe a comforte vnto vs, that oure persecuters for all theyr proude bragges and vauntes neyther know Christ nor his father. Fynally we be ryght well assured that ỹ trouble and affliction of thys tyme (as Paule sayth) can
Ro.viij. in no wyse be cõpared wyth the glorye to come that shalbe disclosed vnto vs. Wyth thys our knowlege comfortynge our selues we shall remayne quyet in our conscience, styll awaytynge wyth stedfaste hope for the immortall crowne of the sayd glorye whyche the father of heauen hath prepared for vs. To whom wyth the sõne & holy goost be al glorye and prayse for euer and euer.

A M E N.

The Epistle on wytsondaye. The.ij. chapter of the actes of the Apostles.

The

☞ The holy gooſt is here gyuen accordynge to Chriſtes promyſe before.

WHan the fyftye dayes were come to an ende, they were all wyth one accorde together in one place. And ſodenly ther came a ſounde frō hea uen, as it had bene the cōmynge of a myghty wind and it fylled al the houſe where they ſate. And there appeared vnto them clouē tonges, lyke as they had ben of fyre, and it ſat vpon ech one of them: and they were all fylled wyth the holy gooſt, and begā to ſpeake wyth other tonges, euen as the ſame ſpi= rite gaue them vtteraunce. There were dwellynge at Ieruſalem, Iues, deuoute men, out of euery nati= on of them that are vnder heauen. When thys was noyſed aboute, the multitude came together, and were aſtonnyed, bycuaſe that euery man herde thē ſpeake wyth hys owne langage. They wondered al and marueled, ſaynge amonge themſelues: behold are not al theſe whych ſpeake, of Galile? And how heare we euery man hys owne tonge wherein we were borne? Parthians and Medes, and Elamytes, and the inhabyters of Meſopotamia, and of Iury, and of Capadocia, of Ponthus and Aſia, Phrygia, and Pamphilia, of Egypte, and of the parties of Ly bia whych is beſyde Syren, and ſtraungers of Ro= me, Iues and Proſelytes, Grekes and Arabians: we haue herde them ſpeake in oure owne tonges the great workes of God.

CHrist had oftentymes (good people) promysed vnto hys disciples the holy goost to confirme them in the true doctrine. For wythout ỹ holy goost noman can ryghtly eyther vnderstande or certainly beleue the worde of God, neyther can stycke by it cõstantly wythout staggerynge or shrynkyng from it. It is the holy goost doubtles that teacheth al thynges and that putteth men in mynde of gods wyll. And therfore Christ sayeth in the. x. Chapter of Mathew, It is not you that be the speakers, but it is ỹ spirite of your father whych speaketh in you. Wherfore thys often promyse of sendynge the holy goost which was made to the disciples, Christ now in this daye of Pentecost performeth. But bycause it helpeth lytle to know that the disciples receyued the holy goost, onles we drawe thys receyuyng also to our profyte & auauntage, therfore it were good to know the causes why the holy goost was sent.

Io. xiiij

Ye shall therfore vnderstande (good people) that the holy gost was not sent to thapostles nor at this daye is sent as some men do dreame, to teache a dyuerse or straunge doctrine frome Christes doctrine whych Christ either taught not before or had forgotten to teache: But he was sente and is sente for thre causes. The fyrst is that he shulde teache and put in mynde & expoũde all such thynges as Christ taught And of thys fyual cause and office of the holy goost our Sauiour Jesus Christ in the. xiiij. and. xv. chapters of Jhon very copiously and at length speketh.

The causes why the holy goost is sent.

The seconde cause that the holy goost is sente, is to confirme, strengthen, and as it were to seale vs & to make vs full assured and certayne of the veritie

of gods

of gods worde. Of thys office the epiſtle of thys day maketh mencion, whyle it declareth that the holy gooſt ſat vpō euery of them and fylled them, whych thynge betokeneth nothynge els, but that the holy gooſt confirmed and certifyed the myndes of the Apoſtles vpon the veritie of gods word, and therfore he is called of Paule the gage and the erneſt. Ephe. i. 1. cor. i.

The thyrde cauſe that the holy gooſt is ſente, is that in temptation he myght comforte vs and preſerue vs from deſperacion, and therfore he is called paracletus that is to ſay a comforter. Now therfore yf ye couete to knowe, who & what the holy gooſt is whych is called the thyrde perſone in trinitie, conſyder wel the forſayd offices of hym, and ye ſhal rycht ly anſwere: The holy gooſt is God equall wyth the father and ſonne, whych was to thys intent ſent of them both, that he ſhulde more clearly expoune the diuine wyll of the father whych was openly publiſſhed to the worlde by Chriſt, and that he ſhulde put men in remembraunce of the ſame and confirme it in theyr hartes to thintent they myght boldlye confeſſe it. But let vs now approche to the texte of thys preſent leſſon. A deſcription of the holy gooſt.

Whan the daye of Pentecoſte. Pentecoſt.

That is to ſaye the fyftye daye from Eſter was a fulfyllyng whych was one of thre ſolemne feaſtes in whych all the Jues were wont to be aſſembled accordynge to the lawe of Moſes in Deuteronomye in the. xvi. chapter, whych feaſt we chriſten men do obſerue wyth an other lybertie & for an other reſpecte then it was kept of the Jues. For we do ſolemnize & kepe thys daye onely in memorie of the ſpeciall and

wonderfull ſendynge of the holy gooſte as on thys daye. Whan thys feaſt (I ſaye) of the Iewes called Pentecoſt otherwyſe named the feaſt of wekes was in the complyſhynge and doynge, the Apoſtles were all wyth one accorde together in one place, as Chriſt
Actu. ij. had commaunded them before to do, that they ſhuld not departe from Ieruſalem but that they ſhuld awayte for the promyſe of the father.

And ſodenly there came a ſoũde from heauẽ, as it had been the comynge of a myghtie wynde, and it fylled all the houſe where they ſate.

My frendes thys ſoden commynge of the holy gooſt doth admonyſhe vs of the maner or forme of hys commynge whych is not humane nor chaũceth after mans faſhion, but as the ſimilitude declareth in the thyrd chapter of Jhon. The ſpirite or wynde bloweth where it woll, and thou heareſt hys voyce, but thou knoweſt not whence it cometh nor whether it goeth. Now for as much as Chriſt applyeth thys ſimilitude and ſayth: So is euery one that is borne of the ſpirite, therfore ye muſt alſo vnderſtand here, that the holy gooſt in dede commeth vnto vs, but how or after what ſorte it paſſeth mans wyt and capacitie whyche neyther can comprehende the maner of hys commynge neyther yet the qualitie of hys action, albeit of the accion & preſence of the holy gooſt we be made certayne euen as we may be certayne of the blowynge of the wynde.

Finally it is here to be conſydered in what wyſe
☞ the holy gooſt is to be receyued of vs. Surely he is not to be receyued ſimpliciter as a doue that muſte

be

be miraculouſly ſent from heauen, (as certayne here tykes at thys daye do thynke) neyther is he to be taken as a vertue of God proceadynge from the father and from the ſonne (as Campanus thynketh) neyther yet in a preſcribed and diuiſed forme as the papiſtes haue prefixed hym before all theyr counſaylles were they neuer ſo contrary to gods worde, but he is to be receyued as very god of the ſelfe ſame eſſencie and godhed wyth the father and ſonne. It ſo loweth in the texte:

And there appeared vnto them clouen tonges lyke as they had bene of fyre and ſat vpon ech one of them.

Here (good people) ye maye learne the effectes or frutes of the holy gooſtes comminge, for he cõmeth not in vayne but maketh diſpertite or clouen tõges and fyry, he maketh men to ſpeake wyth other tonges, that is to ſaye, he regendreth them, he createth in them new motions, he aſſureth them of the word that they heare, he openeth theyr mouthes and maketh them boldly and wythout feare to confeſſe the trouth. And al they that is to wyt the Apoſtles that were aſſẽbled together for thys purpoſe were forthwyth and ſodenly al at ones replete and fylled with the holy gooſt in ſuch ſtraunge ſorte that by and by they beganne to ſpeake wyth ſondry and newe tonges, not wyth olde tonges and ſuch as the tonge of Moſes the lawſpeaker is diſcribed to be that is to wyt harde and vnpleaſaunt, as it is wrytten in the fourth chapter of Exodus. And here maye ye note the dyuerſitie and difference of the lawe and goſpel. Dyuerſe tonges.

Moſes

☞ Moſes tonge was ſengle and but one, for one certayne people. But the tonges of the goſpell be ſundry, whereby is ſygnifyed the lybertie of the goſpel. They ſpake therfore wyth ſundry tōges euen as the ſpirite gaue them vtteraunce. The holy gooſt gaue not all to all, but (as Paule ſayth) accordynge to the measure of fayth as it ſemeth good vnto hym. It ſo loweth in the texte.

Ro. xij. i, cor. xi.

There were dwellynge at Ieruſalem Iewes deuoute men out of euery nation of them that are vnder the heauen and ſo forth.

Here be contayned the cōmune and vulgare effectes whych be wont to folowe the workes of ỹ holy gooſt. Theſe effectes be ſtoppynge & wonderyng, and they declare vnto vs ỹ power of the holy gooſte in them whych were moued wyth the workes of the holy gooſt. For the reſte of people were rather more and more offended w̄ the workes of the holy gooſte than kyndled to imbrace them. They ſayd then, how happeneth thys ỹ we heare euerye one in hys owne tonge whych be of ſundry nations, ſpeake the great wonders and hygh workes of God, that is to ſaye, the thynges that God hath wrought in hys Chriſte. For to thys intent ſurely was the holy gooſt come euen to expoūde and declare Chriſt to the diſciples, and no doubt he exhorted them frely and boldlye to preache hym vnto the hole worlde, whych thynge afterwarde they manfully executed, as the ſermon of Peter immediatly after made, doth declare & ſhewe. Surely the holy gooſt ſent from heauen make men frely to confeſſe the Euangelicall trouth before kyn-

Magnalia Dei.

ges

ges and prynces, whych thynge the fleshe otherwyse is not able to do. For it is to muche afrayed, that it can wyllyngly and gladly suffer the hatred of thys worlde whych is knyt and ioyned wyth thys confession. Fynally ye shall vnderstande that ỹ holy goost was gyuen to the Apostles in a vysible forme. But it is now gyuen to the chosen and electe persons inuisiblye only by the worde. Wherfore good christen people I hartely exhorte you, that ye woll earnestly embrace and loue gods worde, and not mocke & deryde it as certayne of the Jues here sayd that the apostles were dronken and full of new wyne. Neyther do I exhorte you onely to reade and prayse the worde, but also to worke after it, to declare by youre dedes and procedynges that ye haue an vnfayned and ryght fayth in Christ. So doynge, no doubte the holy goost shal come and dwell wythin you and declare and open vnto you all trouthe necessary to your soules helth, to the extirpacion of all wycked doctrine and auauncement of gods glorye. Vnto whome be all honoure and prayse worlde wythout ende. Amen.

The gospell on Wytsondaye. The xiiij. chapter of Ihon.

Thargument.

☞ Of the worde of Christe and of the holy goost

IEſus ſayd vnto hys diſcíples, Yf a man loue me, he wyl kepe my ſaynges, and my father wyl loue him, and we wyl come vnto him, ād dwel with him He that loueth me not, kepeth not my ſayenges. And the word which ye heare, is not myne, but the fathers whych ſent me. Theſe thynges haue I ſpoken vnto you, beynge yet preſent wyth you. But the comforter which is the holy gooſt whome my father wyll ſende in my name, he ſhall teache you all thynges, and brynge all thynges to your remembrāce what ſo euer I haue ſayd vnto you. Peace I leaue wyth you, my peace I gyue you. Not as the worlde gyueth, gyue I vnto you. Let not your hertes be greued, neyther feare. Ye haue herde howe I ſayd vnto you: I go, and come agayne vnto you. Yf ye loued me, ye wolde verely reioyſe, bycauſe I ſayd: I go vnto the father. For the father is greater then I. And now haue I ſhewed it you before it come, that whan it is come to paſſe, ye myght beleue Hereafter wyll I not talke many wordes vnto you. For the prince of thys worlde commeth, and hath nought in me. But that the worlde maye know that I loue the father. And as the father gaue me cōmaūdement, euen ſo do I.

The original beginning of Pētecoſt.

BEfoze we touch the goſpell (my bzethzē) we ſhal ſpeake ſomwhat of this dayes feaſt. This feaſt whych they call Pentecoſt, began in thys wyſe. Whan God ſhulde leade the Iſraelites out of Egypte, ỳ nyght befoze he ozdeyned Paſſeouer which we call Eſter to be ſolemniſed, and cōmaunded that

euery

euery yeare about that tyme ẏ daye ſhulde be kepte holydaye foꝛ a memoꝛy of theyꝛ departure out of Egypte. And from that daye afterwarde foꝛ the ſpace of fyfty dayes they walked in the wyldernes, tyll at laſt they came to the moũt Sinay, where by Moſes the lawe was gyuen them of God. Foꝛ thys cauſe they kept that ſolempne holydaye whyche we call in Greke Pentecoſt that is to ſaye the fyftye daye and in Englyſh Wytſonday. Now therfoꝛe fyfty dayes from Eſter beynge accomplyſhed and the memoꝛy of the lawe whych god had pꝛomulgate to the people in the mounte Sinay fulfylled: the holy gooſt came and gaue an other lawe. Nowe therfoꝛe, thys day is celebꝛate of vs not becauſe of ẏ olde facte but becauſe of the newe, I meane, of ẏ ſendyng of ẏ holy ghoſt. So we declare a certayne difference betwene oure Pentecoſte, and the Jues Pentecoſt. Fyꝛſte the Jues kept this daye, bycauſe the lawe wꝛytten was then gyuen vnto them. But we oughte to celebꝛate oure Pencecoſte bycauſe the lawe of God was then ſpiritually delyuered vnto vs. Foꝛ the better vnderſtandynge hereof, Saynte Paule is to be bꝛoughte foꝛth whiche alſo putteth the ſame difference, wher he ſpeaketh of two maner pꝛechynges. And as there be two maner pꝛeachynges, ſo be there two ſoꝛtes of people. Firſt was the lawe wꝛyten, which God commaunded and compꝛiſed in lettres and therfoꝛe it is called the lawe of the lettre, bycauſe it remayneth in lettres and entreth not in the bꝛeſt, neyther do any woꝛkes folowe it ſaue hypocritical and conſtreyned woꝛkes, and therfoꝛe the people alſo remayne ſtyll but lyterall and fleſhly. And bycauſe it was compꝛy- ij.co. iij and iiij.

onlye in lettres and was all togyther in deade wryt-
tynge, it kylled and made a dead people, for the hart
was dead bycauſe it dyd not of the owne accorde the
commaundement of god. For yf euery man ſhuld be
lefte to his owne wyll to do what hym luſteth wyth-
out all feare of punyſhement there ſhulde be founde
none but wolde rather be fre and louſe from the law
then bounde therto. For thus he naturally thinketh.
Lo God wyll ſurely punyſhe me, yea and dryue me
into hel, onles I kepe his commaundementes. Thã
nature felcth it ſelfe vnwyllynge, and to do them wt
no maner loue or delectation, wherfore man is forth
wyth made enemye to god by reaſon of the penaltye
when he fealeth hymſelfe a ſynner, and that he wal-
keth not ryghtly before God, ſo that he wold rather
th at there were no God. Thys bytternes is infixed
in the harte agaynſt God, thoughe nature goeth a-
bout neuer ſo much to garnyſh her ſelfe wyth fayre
workes. It appeareth therfore how that the lawe cõ
pryſed in ſcripture and letters doth iuſtifye noman
nor yet can entre into the harte.

The law ſpritual.

The other lawe is ſpirituall whyche is wrytten
not wt penne or ynke, nor is declared wyth ỹ mouth
after the faſhiõ as Moſes wrought the mater in ta-
bles of ſtone, but lyke as we ſe in thys ſtory. The ho
ly gooſt commeth downe from heauen and fylleth
them all together, makynge them to haue clouen &
fyry tonges and to preache frankely and frely farre
otherwyſe then it was done before, ſo that al the peo
ple was aſtonnyed thereat and wondered. The ho-
ly gooſte I ſaye commeth and repleniſheth ỹ harte,
he chaungeth the man whych loueth God and doth

gladly

gladly all that euer is acceptable vnto hym. Wherfore al thynges be there lyuely, quycke is the vnderstandynge, the eye, the mynde, and the harte, whyche brenneth and is rapte wyth the desyre of all goodnes. And thys is the true difference betwene ỹ lawe comprysed in letters and the spirituall lawe, & here is it sene whych be the workes of God. Wherfore here is al the crafte set to discerne and preach ryghtly of the holy goost. Heretofore men haue preached of hym that he bryngeth to passe and prompteth all thynges what so euer eyther the counsayles decerne or the B. of Rome in hys canonical law cõmãdeth where as neuertheles al those thynges be only externe and outwarde whych he ordeneth or gouerneth.

Wherfore thys order of thynges is clene ouerthwarte and prepostorous, in that they make of the workes of the holy goost a lettered and a dead lawe where it ought to be spiritual and lyuely, & so there is made of it a Mosaicall and humane tradition. The cause is that they know not what ỹ holy goost is, wherũto he was gyuẽ, or what hys feate & office is. Let vs learne then and consyder wel what he is, to thintent hys offyce maye be discerned. In the epistle of thys daye it is shewed howe the holy goost is sent downe from aboue, and fylleth the disciples whych before sat in heuynes & feare, he cleueth theyr tonges, he kyndleth, he enflameth them, that they myght take strength of harte and frely preache the Gospell without feare of any man. Here thou seest it is not the offyce of the holy ghoost to make bokes & to enacte lawes, but that he is suche a God that only wyrketh the thynge in ỹ harte, ỹ kyndleth it, that

The office of the holy goost.

createth a new mynde, makynge man to reioyse be-
foze god and to be rauished with a new loue toward
hym, & consequently w̄ glad mynde to do hys dutye
and seruice to all men franckly. After thys sozt the
partes of the holy ghost be ryghtly preached, he that
paynteth them otherwise, belcue him not. Foz where
he commeth thus thou seest he taketh awaye the let-
ter and maketh men fre from synne and from the
compulsion of the lawe so that he raynynge in theyz
brest maketh thē in whome he is resident to do wyth
out compulsion all that the lawe cōmaundeth. But
thou wylt aske wherby he bzyngeth to passe & what
thynge he vseth thus to chaūge and renue the hart:
Surely by that he sheweth and preacheth of Jesus
Chzist (as Chzist hymselfe in the. xv. chap. of Jhon
sayeth) whan the comfozter cōmeth whome I shall
sende you from my father I meane the spirite of
trouth whych pzocedeth from ỹ father he shal beare
wytnes of me. Nowe oftentymes ye haue herde that
the gospel oz Euangel is the thynge whych god suf-
freth to be pzeached in the wozlde and to be tolde to
euery man that is to wyt that none can be iustifyed
by the dedes of the lawe but rather ỹ a wozse thinge
come therby, and therfoze he sente downe hys moost
deare sonne to dye and to shede hys bloud foz vs by
cause we of our owne powers coulde not rubbe out
the spotte of synne noz be delyuered from it. But to
the pzeachynge hereof another thynge yet is requy-
red, euen the holy goost whome God must sende. He
pzinteth in the harte thys sermon and pzeachyng to
make it fixed and roted in it, foz it is mooste sure and
certayne ỹ Chzistе hath done all thys geare, he hath
taken

taken awaye oure ſynne and ouercõmen all, that by hym we myght raigne ouer al, and euen here in one heape is all the treaſure hurded. Thys treaſure we can not get onles the holy gooſt be gyuen vs whych maye put in oure hartes and myndes to beleue and ſaye: And I alſo am of the nombre of them to whõ ſo greate treaſure doth belonge. When we haue ones felte thys, that God hath thus holpen vs and beſtowed vpon vs ſo great treaſure: then the mater goeth well forwarde, neyther can it otherwiſe be but mans mynde muſt be rauyſhed wyth a pleaſure towardes God and lyfte vp hymſelfe & ſaye: Oh good father, if thys thy wyll be that thou haſte ſhewed ſo great loue and ſuche excedynge kyndnes towardes me I muſt nedes agayne loue ỹ wyth my hole hart and reioiſe, and gladly do what ſo euer thy pleaſure is. Then the harte is nomore wayward nor croked in the meditacion of God, it thynketh not to be dryuen downe to hell of hym, as before the cõmynge of the holy gooſt it thought, when it felte no goodnes no loue no fydelitie, but ſtyll a pace the wrathe and indignacion of God. Now therfore whyle the holy gooſt pryncteth into the chriſten mãs harte howe he hath God hys mercyfull and gracioule Lorde, it is a pleaſure for hym for Gods ſake boldly to execute and ſuffre any maner of thynge. After thys wyſe thou ſhalt learne to knowe the holy gooſt and hys office whych is to diſtribute ỹ great treaſure Chriſt and al that in hym is whych is, gyuen and declared vnto vs by the Goſpell to thintent thou mayeſt put hym into thy harte to make hym thyne owne good. Hytherto I haue declared vnto you, the hyſtorie of

the

the holy gooſt. Now what we ſhall do in it, we ſhall knowe further in the goſpell. Thus ſayeth Chriſt

Yf a man loue me he woll kepe my ſaynge, and my father ſhall loue hym.

Lo good people here ye maye ſe (as I haue often tymes preached vnto you) that the frute of fayth is charitie, whych thynge can not be denyed. For charitie or loue perfourmeth and doeth euen of the owne accorde all that euer ſcripture cõmaũdeth. And thys doth ſaynt Paule declare Gal. v. He that loueth his neyghboure hath fulfylled the lawe. Wherfore they that haue not fayth and charitie, do not fulfyll the lawe, albeit they ſeme in outwarde appearaunce to perfourme all the workes of the lawe. The worde whych Chriſt preacheth he ſayeth is not hys worde but hys fathers worde declarynge herby ỹ nothyng ought to be added nor taken awaye from it. And theſe thynges (ſayeth Chriſte) concernynge alſwell your loue towardes me, as the keppynge of my word haue I ſpoken vnto you, beynge yet preſent & dwellynge amonges you. But that ſame comforter of whome I haue made ſo muche mencion vnto you, I meane the holy gooſt, whoſe feate and offyce ſhal be to ſanctifye & lyghten you vnto all trouth, which holy gooſt my father ſhall ſende in my name that is to ſaye for my cauſe, he ſhall teach you altogether & ſhall put you in remembraunce of all that euer ye haue herde of me. Thou wolt ſaye vnto me. Why knewe not the diſciples all before, whyche were ſo longe tyme wyth Chriſt? I anſwere, that ỹ diſciples ought nedes to haue bene taught by the holy gooſt, for wythout hym they were yet imperfecte and carnall

Charite is the frute of fayth.

A queſtion.

nall,for they vnderstode neyther Christes glorifica-
cion by the crosse nor yet hys raygne or kyngdome.
Wherfore they neded the holy goostes teachynge, ꝙ
is to saye,hys sanctifyenge and makynge the thyn-
ges lyuely in them whych they had lerned of Christ
For ꝙ disciples were as yet but (litera) they percey-
ued not the thynges that were of the spirite of God,
and therfore they neded the holy goost to quycken
them,accordynge to the sayenge of saynt Paule.
The letter sleeth,but the spirite quickeneth. Ye may
not then vnderstande by thys worde(teach)that the
holy goost shal set abroch a new doctrine that Christ docebit
had not taught before, but ye must vnderstande by
it that the holy goost shall interprete the doctrine al
ready taught by Christ and declare it to the spiritu-
all vnderstandynge. And therfore Christ expouneth
hymselfe and sayeth he shall put you in remẽbraũce
of al the thynges that I haue shewed you. So that
ye can not gather herby that ꝙ holy goost shall adde
any thynge to Christes doctrine, as the wycked pa-
pistes do wyckedly gather. It foloweth.

Peace I leaue wyth you,my peace I gyue vnto
you,not as the world gyueth,gyue I vnto you &c.

My frendes what is Christes peace? Surely(to The pe-
be short)it is nothynge els but the quyet and tran- ace of
quilitie of conscience. Thys peace the worlde can Christ.
not gyue,mans traditions can not gyue,mãs owne
voluntary workes can not gyue,no mõkery,no pyl-
grimage,no poppysh pardons,no pardon beades,no
relyques,briefly no fleshly thynge can gyue thys pea
ce of conscience. It is only Christe that can gyue vs

thys peace whan we spiritually eate hym & drynke hym, that is to saye, when we know wherfore Christ serueth vs and so suffre hym by true fayth and charitie to entre into oure soules and to dwell wythin vs whych thynge he promyseth vs here in this gospell that he woll do, in case we declare the frute of our fayth and kepe hys worde.

☞ Furthermore ye shall obserue (good people) in thys gospell, that Christe here shewed hys disciples that he must go awaye from them, but yet he sayeth he woll come agayne. But I praye you when commeth Christ agayne vnto vs? Surely he cõmeth agayne, when he sendeth hys worde and hys spirite vnto vs. For loke where the worde is and there is Christ moost presently. So in an other place he sayeth: Lo I am wyth you euen to the ende of ỹ world. Math. xxviij. Fynally where Christ sayeth that the father is greter then he, ye shall vnderstande, that Christe otherwhyles speaketh as a man, otherwhyles as God, whyche thynge oughte diligently to be obserued of such as woll studye holy scripture. For that he here sayeth: My father is greater than I, ye must referre it to hys humanitie. But of hys diuinitie in an other Ioh. x. place he speaketh in thys wyse. I and my father be one. And now sayeth Christ callynge backe hys disciples to hys worde whereby they myght comforte themselues after hys departure, I haue tolde you of it before hande, to thintent that whan it is come to passe ye myght beleue that I wolle surely come vnto you agayne. Herafter woll I not speake much Princeps mundi. vnto you, that is to wyt, presently & in person wyth mans voyce. For the prince of this worlde commeth

that

that is to saye, my mortall enemy and yours Satã the deuel whych treadeth vpon my hele is at hande. Gen.iij. And he calleth hym the prince of the worlde of hys effecte, bycause he cõmaundeth and ruleth ỹ worlde after hys wyll and pleasure, and draweth it whether he woll as he lust hymselfe. But thys prince of the worlde thys Satan (sayeth Christe) hath nought in me. As who shulde saye, albeit the prince of ỹ world is commyng agaynst me to vtter and worke al that euer he can deuise to put me downe, yet sure I am that I shall ouercome hym. So he maketh hys disciples afrayed in that he telleth them that the prince of thys worlde is marchyng forwarde agaynst hym, but agayne he comforteth them when he sayeth, he hath nought in hym. And in these few wordes is expressed the pyth of the hole gospell. Wherfore to cõclude, of thys victory of Christ all we good christen people shalbe partakers, in case we beleue accordynge as in thys Gospell we be taught. And consequently the holy goost who is the true and only comforter in al troubles and affliccion shal make hys mansion and abode wythin vs, and put vs in mynde of all Christes wyll and pleasure, to the glorye of God the father of heauen and hys only begotten sonne Christ Iesus our Lorde. Qui viuit & regnat in infinita secula. Amen.

On the ſeconde daye

The Epiſtle on the ſeconde daye of Pentecoſt.

The.x. chapter of the Actes.

Thargument.

☞How the Heythen receyued the holy gooſt & were baptiſed.

PEter opened hys mouth and ſayd. Ieſus commaunded vs to preach vnto the people, and to teſtifye, that it is he, whych was ordeyned of God to be the iudge of quycke and deade. To him gyue all the prophetes wytnes, that thorowe hys name who ſo euer beleueth in hym, ſhall receaue remiſſion of ſynnes. Whyle Peter yet ſpake theſe wordes the holy gooſt fell on all them whyche herde the preachynge. And they of the circumciſion whyche beleued, were aſtonnyed, as many as came with Peter, bycauſe that on the Gentyls alſo was ſhed out the gyfte of the holy gooſt. For they herde them ſpeake wyth tonges, and magnifye God. Then anſwered Peter: can any mā forbyd water, that theſe ſhulde not be baptiſed whyche haue receyued the holy gooſt as well as we? And he commaunded them to be baptiſed in the name of the Lorde.

The ſūme of S. Peters prechig

GOod people the ſumme of ſaynt Peters ſermō here is, that Ieſus Chriſt whych for hys benefytes and wonderfull vertues that he ſhewed amonges the Iues, was crucifyed; that is to wyt, nayled mooſt vilanouſly to the croſſe (whych was the mooſt paynfull and cruell death that the Iues coulde ymagyne) dyd notwythſtandynge ryſe agayne from death,

death to lyfe and that who soeuer wol beleue in him shalbe saued. And he sayeth furthermore that God annoynted thys Jesus of Nazareth wyth the holy goost and wyth power. Wherby he declareth hym to be the true Messias whych was promysed to the fathers and of whome the prophete Dauid spake: I haue anoynted my kinge ouer Zion my holy hyl. He declareth also that Christes office is to do good to all. Now thys resurrection of Christ he cõfirmeth both wyth hys owne wytnesse and wyth the wytnes of all that sawe the thynge wyth theyr eyes. And lest a man shulde reiecte them as parciall wytnesses bycause they were hys seruauntes and disciples, he fetcheth out a moost sure recorde of scripture sayenge: that all the prophetes do testifye of thys Christ. Fynally lest a man woll fynde cauillacion and say they cam forth of their owne mynd vncalled to beare wytnes of thys thynge, he addeth that they were commaunded and sent by God to preache to the people, & to testifye that it is thys same Jesus Christ which was ordeyned of God to be the iuge of the quycke & deade. Whych thynge is also an vndoubted artycle of our fayth. To thys Christ (sayeth Peter) gyue all the prophetes wytnes that through hys name who so euer beleue in hym shalbe saued. And amonges other, the prophete Esaye who wryteth of Christe in thys wyse. He only hath taken on hym our infirmi- Esa.liij.
tie and borne our paynes. The payne of our punish ment was layde vpon hym, and wyth hys strypes are we healed. Surely we haue gone all astray lyke shepe, euery one hath turned hys owne waye. But through hym, the Lorde hath pardoned all our syn-

nes. Lo here ye maye se playnly aswell by the wordes of saynt Peter in thys place as by thys prophet Esay how we get remission of synnes by beleuynge in Christ. Thys doth also saynt Paule in many places declare & namely throughout hys hole epistle to the Romaynes. Whercupon the auncient doctoure Origene in epist. ad Ro. li. iij. ca. iij. Origene wrytynge, sayth: Man therfore is iustified by fayth, whome the workes of the lawe do nothyng helpe to ryghtuousnes. For where fayth is not which iustifyeth the beleuer, although a man haue workes of the lawe, yet bycause they be not buylded vpon the foundacion of fayth, albeit they seme to be good, they can not iustifye the worker, yf fayth be awaye whyche is the seale of all that be iustifyed of God. Ambrose of the callynge of the gentyls. Saynt Ambrose agreyng herunto sayth, that the redemption of Christes bloude were very vyle, yf iustification whych is done by grace shuld be due to the merites goynge before, so that it shuld be not the gyfte of the gyuer but the reward of the worker. Ierome. Also Jerome wrytynge vpon the epistle to the Galathians sayeth: None is saued by the lawe, but we be all saued by fayth. Austine. Neyther doth saynt Augustine disagre from thys, saynge: Our fayth that is to say the catholyke faythe discerneth the ryghtuouse frō the vnryghtuouse not by the lawe of workes, but by the selfe lawe of fayth. But what go I aboute to allege a fewe doctours? All the prophetes (as Peter here sayeth) Christe hymselfe, all the Apostles yea all the holy scripture throughe out, all the auncient and ecclesiasticall doctours and holy expositours of scripture do gyue wytnesse to Christe that

thꝛough hys name whoſoeuer beleueth in hym ſhal receyue foꝛgyueneſſe and pardon of theyꝛ ſynnes. Jt foloweth in the texte.

Whyle Peter yet ſpake theſe wordes, the holy gooſt fell on all them whych herde the preachyng And they of the circumciſion whych beleued were aſtonnyed. &c.

Bꝛethꝛen ye ſhall note that Chꝛiſt was peculiarly pꝛomyſed to the Jues as he hymſelfe alſo ſayeth in the. xv. Chapter of Mathew. J am not ſent but to ỹ loſt ſhepe of the houſe of Jſrael. Howbeit the callynge of the Gentyls was longe befoꝛe pꝛophecyed of by the pꝛophetes, and here alſo it was opened to ſaynt Peter by a viſion of a ſhete ſente downe from aboue vnto hym. And therfoꝛe he began hys ſermõ on thys wyſe. Of a trouth J perceyue that there is no reſpecte of perſons wyth God, but in all people he that feareth hym and woꝛketh ryghtuouſnes is accepted wyth hym. Now ſo many as beleued of the circumciſion that is to wyt, the Jues not knowyng hereof but beynge ignoꝛaunt that the Gentyls alſo were to be admytted to the felowſhip of the Goſpell wondered, whan they ſawe that on the Gentyls alſo was ſhed out the gyfte of the holy gooſt, and herde them ſpeke wyth tonges & magnifyed God. Here ye ſhal alſo marke, ỹ thys gyft of tonges wherwyth at the ſendynge downe of ỹ holy gooſt ỹ Apoſtles and other were ſo indowed ỹ they were vnderſtanded of the people of al nations, is now ceaſed, but in ỹ meane ſeaſon the pꝛayſe of gods name ceaſeth not noꝛ ought not to ceaſe. Jt foloweth in the texte. Actu. x.

Then

Then answered Peter, can any man forbyd water that these shulde not be baptised whych haue receyued the holy goost aswell as we?

Here ye se manyfestly (good people) that ỹ Gentyls by Peters preachynge of gods worde were replenyshed wyth the holy goost before they were outwardly baptysed wyth the water, for wyth the spirit it is playne that they were baptised. Saynt Peter therfore to confirme them, and as it were to seale them wyth an outwarde sygne, commaundeth them to be baptised wyth water in the name of the Lorde

what is baptisme.

For baptisme is not only a sygne of mortificacion and of remission of synnes, but it is also a badge or knowlege that we be receyued into the nõber of the chyldren of God. Wherfore as al holy doctous and expositours do agre, there be two maner of baptismes. Now as also saynt Jerome affirmeth, mã only

Ierome sup Esa.

gyueth the water, but God gyueth the holy goost wherby the fylthe is washed awaye, and the synnes of bloude purged. The same Jerome also wrytyng vpon the Epistle to the Galathians, sayeth in thys wyse. Yf then they that be baptised in Christe haue done on Christ, it is manyfest that they whych haue not put on Christ, be not baptised in Christe. For it was sayd to them whych were counted faythfull & whych were supposed to haue had the baptisme of Christ: Put ye on the Lorde Jesus Christ. Yf a mã taketh only thys corporall washyng of water which is seue wyth the eyes of the flesh, he is not clad with the Lorde Jesus Christ. For albeit Simõ Magus in the actes of the Apostles had receyued ỹ washyng

of

of water, yet bycauſe he had not the holy gooſte, he was not baptiſed in Chriſt. Wherfore (as I declared vnto you on the Aſcēſiō day) baptiſme wythout fayth is as who ſhulde ſaye, a paper ſealed wythout any wrytynge in it. But ye ſhall alwayes vnderſtād that I excepte and ſpeake not of the baptiſme of infauntes or babes. For they (as ſaint Auſtine and the other expoſitours of ſcripture do full well declare) be ſaued yf after baptiſme they chaunce in theyr infaūcy to dye, by the fayth of the catholyke church. And furthermore we ſaye agaynſt the wycked Anabaptiſtes that the baptiſme of childzen is not vayne but neceſſarye to ſaluacion. For no doubte the promyſe of ſaluacion perteyneth alſo to chyldzen or infauntes. But it pertayneth not to them that be oute of the church where is neyther the worde nor the ſacramentes. And here vpon do all lerned men agre. Now therfore (good chriſten people) ſyth your baptiſme woll not ſerue you wythout faythe, no nor all the workes ye can do, I erneſtly exhorte you that accordynge to ſaynt Peters declaracion here for the obteynynge of remiſſion of youre ſynnes ye woll faſtlye beleue in Chriſt. So doyng no doubt the holy gooſt ſhal enter into your hartes & make you euen of loue without compulſion of lawe, to worke wel to the glorye of God, and helth of your ſoules eternally. Amen.

On the ſeconde daye

The goſpell on the ſeconde daye of Pentecoſt. The.iij.chapter of Ihon.

Thargument.

☞ The mooſt comfortable glad tydynges of Chriſt is here wonderfully well deſcribed.

IEſus ſpake vnto a ruler amonge the phariſes. God ſo loued the worlde, that he gaue hys only begotten ſonne, that whoſoeuer beleueth in hym, ſhulde not peryſh, but haue euerlaſtynge lyfe. For God ſente not hys ſonne into the worlde, to condempne the worlde, but that the worlde through hym myght be ſaued. He that beleueth on hym, is not condempned. But he that beleueth not, is condemned already, becauſe he hath not beleued in the name of the only begotten ſonne of God. And thys is the condempnacion: that light is come into the worlde, and mē loued darkenes more thā lyght bycauſe theyr dedes were euell. For euery one that euell doeth, hateth the lyght: neyther commeth to the lyght, leſt hys dedes ſhuld be reproued. But he that doth trouth, commeth to the lyght, that hys dedes may be knowen, how that they are wrought in God.

THe Goſpell of thys daye, good people, is in very dede an Euangell or goſpell that is to ſaye a glad tydinges. For in fewe wordes it declareth vnto vs the ſumme of the Chriſten mans religion. Fyrſt therfore it ſheweth the cauſe that moued God to ſende downe hys ſonne to the earth. The wordes here ſpoken be Chriſtes wordes vnto Nicodemus.

Thus

Thus he ſayeth: God ſo loued the worlde that he gaue hys only begotten ſonne that who ſoeuer beleueth in hym ſhulde not peryſh, but haue euerlaſting lyfe. Here ye ſe that the cauſe whych moued God to ſende Chriſte to redeme vs was loue and not mans meryte, as alſo ſaynt Auſtine noteth. And ſurely the dede ſelfe declared gods excedynge loue towardes vs in that he ſent hys only ſonne to delyuer vs out of bondage. For true loue ſtandeth not in fayre wordes and amiable countenaũce or geſture, but in the dede ſelfe. Nowe the more myſery we were in before Chriſtes commynge: the greater is his benefyte and the more bounde be we vnto hym. God (as wryteth ſaynt Paule) ſetteth forth hys loue towardes vs, ſeyng that whyle we were yet ſynners, Chriſt dyed for vs. Now Chriſt hymſelfe aſſureth vs that who ſo euer beleueth in hym thus ſente of the father downe vnto vs, ſhall not quayle, ſhall not be confounded, ſhall not peryſhe, but ſhalbe ſure to attayne euerlaſtynge lyfe. Seynge Chriſt hymſelfe doth aſſure vs of euerlaſtynge lyfe for oure beleſe or faythes ſake, why ſhulde we doubt? Why ſhulde we go aboute to ſeke heauen by other wayes than Chriſt appointeth vs? The ſentẽce is vniuerſall, all that beleue in hym ſhall not peryſh. Wherfore let noman thynke hym ſelfe exempted as vnworthy. Here is no reſpect eyther to thy worthynes, or to thy vnworthynes. Yf thou haſt faith, thou ſhalt be ſure to be of the choſen company. Only take hede thou mockeſt not God, & diſſembleſt not before the face of the worlde, ſayeng thou haſt fayth, and haue it not in dede. Yf thou haſt fayth in dede, thou muſt nedes bryngе forth the Rom.v.

frutes of fayth, thou canst not but declare thy faith wyth workes of charitie both to God & man, whom for God thou canst not but loue as thy natural bro ther. Yf thou beyst a good tree, thou muste nedes bryng forth good frute. But a bad tre bryngeth
Math. v. forth bad frute. Christe goeth further and sayeth: For God sente not hys sonne into the worlde to con dempne the worlde but to saue the worlde. Here ye se the fynall cause of Christes commynge whyche was to saue that was lost. Howbeit thys texte is to be vnderstande of Christes fyrst commynge and of the tyme of grace, ye maye not vnderstande it of his seconde aduent or commynge whyche shalbe at the last daye, for thā he shal wythout fayle come to iuge
Ioh. v. accordynge to an other place where he sayeth. The father hath gyuen all iudgement to the sonne. Neuertheless in the meane season whosoeuer beleueth not is already iudged and condempned, wheras on the contrarye parte they that beleue can in no wyse be condempned. But why is the infidele alreadye condempned? Bycause (sayeth Christe) he hath not beleued in the name of the onely begotten sonne of god. Lo here ye se agayne how fayth saueth, & lacke of fayth condempneth. And thys is the condempna cion that lyght is come into the worlde, and men lo ued darkenes more then lyght, bycause theyr dedes were euyl. Who is thys lyght? Christ. Who is ỹ dar
Ioh. i. kenes? The worlde. The lyght then shyned in ỹ dar kenes, and the darknes dyd not comprehende it. Do not men loue styll darkenes more then lyghte? Had they not rather walke in theyr owne fansеys & wyl-

wor-

woꝛkes then in Chꝛiſtes doctrine? Alacke foꝛ pytie. Yea though the lyght neuer ſo much ſhyne, though the Goſpell be neuer ſo much in the hande, yf Chꝛiſt by hys holy ſpirite do not teache the, thou arte ſtyll but darkenes, and why ſo? foꝛ thou loueſt ſtyll darkenes better than the lyght, foꝛ thy dedes are euell, and therfoꝛe thou muſte nedes conuince and damne thy ſelfe of infidelitie. It foloweth. Foꝛ euery one that doth euell hateth ỹ lyght, neyther woll he come to the lyght that is to ſaye to Chꝛiſt and hys woꝛde leſt the bꝛyghtnes of the lyght ſhuld repꝛoue his dedes. Thys is the cauſe (good people) why theſe papiſtes are ſo loth that the ſcripture of God ſhulde be redde of you laye people, leſt ye myght happen to eſpye theyꝛ hypocriſie and crafty iugelynge agaynſte Chꝛiſt and hys trouth. Foꝛ ſcripture is the rule oꝛ touchſtone wherby ye maye eaſely tꝛye and diſcerne the chaffe from the coꝛne, the chalke from cheſe, that is to ſaye, hypocriſye from true religion.
They haue (good people) longe holden you in ignoraunce and in blyndenes to auaunce them ſelues and to raygne lyke kynges ouer you, contrary both to gods lawe and mans lawe. Wherfoꝛe I blame them the leſſe though they hate ſcripture, whych diſcloſeth theyꝛ hypocriſie and vſurped authoꝛitie, leſt (as Chꝛiſte here ſayeth) theyꝛ dedes ſhulde be rebuked and repꝛoued. But he (ſayeth Chꝛiſte) that doeth trouth, cõmeth to the lyghte, that hys dedes may be knowen, bycauſe they are wꝛought in God, as who ſhuld ſaye. He that is iuſtifyed & declared a good perſon by hys fayth whych he hath in me & foꝛ

declaracion therof doth the truth that my woꝛde mo ueth hym to do, and woꝛketh not after hys owne fā= ſey, thys man commeth to the lyght, that is to wyt, he gladly ſuffreth hys woꝛkes and pꝛocedynges to be tryed and examined by the rule of my woꝛde, by= cauſe they be done in God and be godly woꝛkes.

Where as cōtrary wyſe the hypocrite doth ſo much abhoꝛre from the iudgement of my woꝛde, that he fle eth by all meanes he can from it, & woll ſuffre none other to loke vpon it. He woll neyther enter into the kyngdome of heauen hymſelfe noꝛ yet ſuffer others that wolde enter. Such perſons vnder pꝛetence of holynes haue longe ſhut vp the kyngdome of heauē from many men. But now thanked be God ẏ lyght hath ſomwhat ſhone agayne. Wherfoꝛe good peo= ple let vs not hate thys lyght and loue darknes ſtyl as we haue done in tymes paſt, whan we were decey ued by the iuglynges of theſe papiſtes. Let vs be= leue in thys Chꝛiſte ſente downe from the father of heauen to redeme vs. And yf gods woꝛde be true we ſhall ſurely be ſaued and raygne wyth hym in hea= uen, woꝛlde wythout ende. ⁊c.

Math. xxiii.

The Epiſtle on the thyrde daye of Pentecoſt.

The .viij. chapter of the Actes.

Thargument

☞Peter & Jhon be ſent into Samaria, where after baptiſme the Samaritanes receyued the holy gooſt.

WHen the Apoſtles whyche were at Ieruſalem hearde ſay, that Samaria hadde receyued the word of god, they ſent vnto them Peter and Ihon whyche when they were come downe, prayed for them

them,that they myght receaue the holy gooſt. For as yet he was come on none of them:but they were baptyſed onely in the name of Chriſte Ieſu. Then layed they theyr handes on them, and they receaued the holy gooſte.

THys leſſon (good people) is taken forth of the eyght chapter of the Actes of thapoſtles, for a more perfyte vnderſtandynge wherof,ye ſhal know that in the ſelfe chapter a lytle before it is ſhewed, how S.Philip thapoſtle entered into a cytie of Samaria and preached there to the Samaritanes the glad tydinges of our Sauiour Chriſt Jeſu,how he beynge the ſonne of God came downe for the redẽpcion of mankynde.Thys his preachynge he dyd alſo confirme wyth myracles.For(as the texte alſo declareth)the vncleane ſpirites cryenge wyth loude voyce came out of many that were poſſeſſed of them And many takẽ wyth palſeis and many that halted were healed.Now the people gaue great hede to the thynges whych Philip ſpake. And aſſone as they gaue credence to Philips preachynge of the kyngdome of God and of the name of Jeſu Chriſte, they were baptiſed both mẽ and wemen.Here ye ſe (good people)how the Samaritanes whych were Hethen perſons yea and ſuch perſons as the Jues whyche were the peculiar and proper people of god toke for very contempte and vyle perſons,receyued the goſpell of Chriſt forthwyth at the preachynge of ſaynt Philip and were by and by baptiſed. Thus farforth are the Samaritanes brought Now the lection red in the church thys day goeth further and ſayth,that

whan

when the Apoſtles whyche were gathered togyther at Jeruſalem herde ſay that the Samaritanes had receyued the woꝛde of God, they ſent vnto thē Peter and John, whiche when they were come downe from the hyghe cytie of Jeruſalem thyther vnto thē they pꝛayed foꝛ them, to thintent they myght receiue the holy ghoſte. Foꝛ as yet the holy ghoſte was not come on none of thē, onlye they were baptized in the name of Chꝛiſt Jeſu. Thā layde theſe two Apoſtles theyꝛ handes vpon ỹ Samaritans, and anone they receyued the holy ghoſt. This is the hiſtoꝛy redde in the church as thys daye. But now my frendes what frute and pꝛofyte ſhal we beare away of this leſſon? What is here to be gathered? Nothyng? Yes truly
Ro. xv. foꝛ there is nothynge wꝛytten, ſayeth S. Paule: but it is wꝛyten foꝛ our learnynge, that by pacience and
☞ confoꝛt of ſcriptures we ſhuld haue hope. Fyꝛſt ther foꝛe ye ſhall note howe glad the Apoſtles were to heare, that theſe Samaritans were turned to the Goſpell of Chꝛiſte, and they were not only glad, but alſo carefull foꝛ them, leſt they myght happen to go backe agayne to theyꝛ olde baguage and blyndnes. And therfoꝛe in all haſt they ſent theſe two Apoſtles Peter and John to confirme and ſtrengthen theyꝛ faith. Here we be taught what ỹ office of true & good Apoſtles, yea of all good Chꝛiſten men is. Foꝛ we ought in lykewyſe to be carefull foꝛ oure bꝛethꝛen ỹ they maye be bꝛoughte to the perfeyte knowlege of gods woꝛde. And namely ſuche as call them ſelfes Apoſtolicall perſons and Apoſtles fellowes & ſucceſſours (as the byſhoppes of Rome do) oughte in this behalfe to folow therēple of thapoſtles charite.

But

But they do cleane contrary, they rather plucke mē from the Goſpell, then allure them vnto it.

Seconde, ye ſhall note, that before the reſurrection of Chriſte, when as yet the Jues and Gentyles were not ioyned togyther by all one fayth, the Apoſtels were forbydden to entre into the cyties of the Samaritanes. But after the reſurrection, whē they were bydden for the ſpredynge abrode of the goſpell to go into all partes of the worlde, then that former commaundemente whiche was but temporall and whyche dyd ſerue but for a tyme, was taken awaye and ceſſed. Math. x

Thyrdly, in this hiſtorye ye ſhall marke, that the Samaritanes receyued forthwyth the holy ghoſte aſſone as they beleued and were baptized. For aſſuredly true and perfecte baptiſme can not be without the holy ghoſt. Furthermore it is not poſſible that fayth can be in that perſon where the holy ſpirite of God dothe not inhabite, as many places aſwell of ſcripture, as of auncient fathers do wytneſſe. Yea S. Auſtin affirmeth playnly in his boke, de preſentia dei, that the holy ghoſt dothe dwell and inhabite in infauntes or childrē ỹ be baptized. Wherfore how muche more is he reſident and abydynge in perſons of age and diſcretion which haue fayth and be baptiſed? So it is no doute, but theſe Samaritanes at the preachyng of S. Philip receiued the holy ghoſt, excepte perchaunce ye woll ſaye, that S. Philippes preachynge had leſſe vertue and efficacieu it, then the preachynges of thother Apoſtles had, whyche in no wyſe is to be graunted. But peraduenture ye woll meruayle then, howe it is that it followeth in Auſtine Queſtiō

the hiſtorye red in the Churche this daye, that after the Samaritanes had receyued the worde of God, the holy Ghoſt as yet was not come on none of thē. And therfore the Apoſtles euē for that purpoſe ſent Peter and Johan, whiche prayed for them that they myght receyue the holy Ghoſte. My frendes, what ſhal we ſay to this? Dyd the Samaritanes receyue goddes worde, dyd they beleue, were they baptiſed, and yet were they voyde of the holy ghoſt? Howe cā this be? Chryſte hym ſelfe ſayeth, he that beleueth & is baptyſed ſhall be ſaued. But onles a man be renued with the holy ghoſt, he can not be ſaued, as the ſame Chryſt alſo teſtifyeth in the thyrde Chapter of John. Wherfore it muſt nedes folowe that the Samaritaynes had receyued the holy ghoſt, foraſmuch as true baptiſme can not be without the holy Ghoſt Howe than ſayth S. Luke here that the holy ghoſt was not yet come on the Samarytanes. To this doubte I anſwere in fewe wordes, that this texte in this place that the holy Ghoſt was not yet come vpon them, is to be vnderſtande not of the ſubſtaūce of the ſpirite or holy Ghoſte, but of thoſe manifeſt and notable gyftes of the holy Ghoſt. They had the holy Ghoſt to comforte them, and to lede them to al trueth neceſſary to their ſaluacion, but they had him not yet to do miracles and ſpeake ſtraunge tonges as in the primatyue Churche they had for the confirmacion of Chriſtes doctrine. Neyther is it at this day neceſſarye, the Goſpell being nowe ſtably ſhed, that men ſhuld haue ſuche wonderfull gyftes of the ſpirite.

mar. xvi

The ſolution.

Wherfore good chryſten people I exhorte you, and

and in the name of Chriſt I requyre you, that accor-dynge to the exemple of theſe Samaritanes here, ye wol laye downe your ſuperſticion and blyndnes of harte, wherin ye haue wandered, and wyth glad mindes receyue the worde of God, accordynge to youre profeſſion and promyſe whych ye made at the fount ſtone, and put on Chriſt, renouncynge ỹ worlde, the fleſh, and the deuell wyth ſtedfaſt and earneſt fayth. And no doubt ye ſhalbe endowed wyth ỹ holy gooſt who in all your trouble and afflictions ſhall cõforte you and directe you in youre waye to heauenwarde where is our dwellynge place prepared wyth the father, ſonne, and holy gooſt. To whome be all glorye wythout ende. Amen.

The goſpell on the thyrde daye of Pentecoſt.

The. x. chapter of Ihon.

Thargument.

☞Chriſt is the true ſhepeherde.

IEſus ſayd vnto hys diſciples. Verely verely I ſay vnto you: he that entreth not in by the dore into the ſhepefolde, but clymmeth vp ſome other way, the ſame is a thefe and a murtherer. But he that entereth in by the dore, is the ſhepherd of the ſhepe: to hym the porter openeth, and the ſhepe heare his voyce, and he calleth his owne ſhepe by name, and he leadeth them out. And whan he hath ſent forth hys owne ſhepe, he goeth before thē and the ſhepe folowe hym, for they knowe hys voyce. A ſtraunger wyll they not folowe, but wyll flee from hym: for they knowe not the voyce of ſtraungers. Thys prouerbe ſpake Ieſus vnto them, but they vnder-

ſtode not what thynges they were whych he ſpake vnto them. Than ſayd Ieſus vnto them againe: Verely, verely, I ſaye vnto you : I am the dore of the ſhepe. Al (euen as many as came before me) are theues and murtherers : but the ſhepe dyd not heare them. I am the dore: by me yf any man enter in, he ſhalbe ſafe, and ſhall go in and out, and fynde paſture. A thefe commeth not but for to ſteale, kyll, and to deſtroye. I am come that they myght haue lyfe, and that they might haue it more aboūdaūtly

IN the Goſpell of thys daye (deare frendes) our ſauiour Chriſt declareth hys owne propertie or office and he ſetteth out vnto vs the excedynge loue and kyndnes whyche he beareth to mankynde by a very proper and feate parable or ſimilitude, whereby he reſembleth hymſelfe to a good ſhepeherde, and the falſe preachers or prelates to theues and murtherers. Certaynly all falſe doctours, all falſe prophetes, all proude phariſees that woll iuſtifye themſelues by theyr owne workes and all hypocrites be here wonderfully touched. And why? Bycauſe they entre not into the ſhepefolde by the dore, but clyme vp an other waye. What call ye clymmynge vp an other waye? Surely it is to ſeke forgyuenes of thy ſynnes, ryghtuouſnakynge, and euerlaſtynge lyfe
Io. xiiij. by other meanes then Chriſt (whych is the waye, the trouth, and the lyfe) hath taught. Wherfore yf thou entereſt not in by the dore, that is to ſaye by Chriſte, but an other way, I meane, yf thou wylt iuſtifie thy ſelfe and prompſe thy ſelfe ſoule helth, bearynge thy

ſelfe

ſelf bold of thyn owⁿ proper workes, & not cleauing to the mercy of God (accordynge to therample of the publicane) nor dependynge vpon the merytes of Chriſtes paſſion, art thou not, troweſt thou, by Chriſtes owne iudgement and ſentence here, a theſe and a murtherer? But what a greate theſe art ỹ yf thou alſo teacheſt other folke to thynke ỹ ſame that thou doeſt? By me, ſayeth Chriſt, he that entereth in, ſhal be ſaued. But what is thys ſhepefolde that he ſpeaketh here of? ſurely the ſhepefolde is the church, it is the congregacion and aſſemble of Chriſten people. He that wol entre into thys congregacion, into this church, unto the holy communion and felowſhip of chriſten perſons any other wayes than by Chriſt, he is a theſe and no chriſtian perſon. He that alſo woll teache any other doctrine in Chriſtes churche than ſuch as Chriſt hath taught, is no paſtoure, no byſſhop, no true ſhepeherde, but a theſe rather, a murtherer, a wolfe. And it is much to be feared, leſt there be at thys daye many mo wolues and theues, than be true herdmen & feders. I ſaye I am ſore afrayed leſt the prophecye of ſaynt Paule be yet ſtyll veryfyed & in force in chriſtendome. For whan S. Paule ſhulde departe from Epheſus, and knewe by the ſpirite of God, that his death approched, he called together the preſtes or elders of the congregacion and amonges other wordes he ſayth thus. Take hede vnto your ſelues and to all the flocke wherin the holy gooſt hath made you byſſhops that is to ſaye ouerſeers, to fede or guyde after the maner of good ſhepeherdes the church of God, whych he hath purchaſed wyth hys owne bloude. For I am ſure of thys, that Act.xx.

after my departynge shal greuouse wolues enter in amonges you, not sparynge the flocke. But who is the porter of thys shepefolde whych openeth ỹ doore to the good & faythful shepeherde of Christes flocke? ☞ Surely it is ỹ holy goost, for he openeth vnto hym the scriptures of God, he leadeth hym into al trouth And hys shepe, that is to say, his paryshners, heare hys voyce, and he calleth hys owne shepe by name, accordynge also to the cõsayle of Salomon in his prouerbes, where he sayeth: Se that thou know the nombre yf thy catell thy selfe, and loke well to thy flockes. Moreouer thys good shepeherde, this good curate, thys byshop, thys ouerseer goeth before hys shepe and hys shepe folowe hym. What is thys to saye? Truly he that is a good byshop, a good pastoure, and curate woll make himselfe comformable to hys doctrine, he wol leade them the waye, that by hys steppes and good exemple of lyuinge, they may walke in Christes groundes and pastures. He woll not playe the crabbe fysh whych wolde haue taught her doughter to go streyght, but wold not leade her the waye her selfe and teach her by her exemple how to go, as it is in Esopes fables. I am afrayed we haue many crabbes. Saynt Paule wold haue a byshop ỹ is to saye an ouerseer or curate to gyue good exemple of lyuynge hymselfe and to haue a good & honest reporte of straungers, leste hys lyuynge be a slaunder to his doctrine. So doynge, hys shepe shal folowe hym, and shal knowe hys voyce. For assuredly, they that be godly persones woll knowlege none for theyr shepeherde, but such as teache gods worde True teachers of Christes Gospell be easely discerned

Prouer. xxvij.

i. tim. iij
Tit. ij.

ned of good christen men. And agayne the good chri sten mē be easely discerned and knowen of true prea chers. Thys prouerbe or parable nakedly and vnap plyed spake Jesus to hys disciples. But they vnder stode not what thynges they were whyche he spake vnto them, and no maruayle. For (as saynt Paule sayeth) the flesh perceyueth not ỹ thynges ỹ be goost ly. The disciples were as yet but carnall. And ther fore our Sauiour Christ lyke a good mayster decla reth vnto them the meanynge of hys parable, & say= eth, that he hymselfe is the dore of the shepe, by hym who soeuer entreth in, shalbe saued and shal go in & out and fynde pasture, as who shulde saye, whether so euer he turneth hym, whyther so euer he casteth hys eyes, he shall fynde that shalbe for the behouse and edificacion of hys flocke, brefley to speake, God shalbe wyth hym, the holy goost shall prompt hym and put hym in mynde of such thinges as he ought to teach hys paryshners and flocke that is commyt ted to hys charge. But (sayeth Christe) as many as came before me are theues and murtherers, and the shepe dyd not heare them. Here doth our Sauioure Christ shewe vs the difference betwene the doctrine of the true preachers and the doctrine of heretikes, of false prelates, & hypocrites. Nowe, they go before Christ whych beare not Christ with them, and which woll seme wyser than Christ, as Peter dyd when he rebuked Christ bycause he sayd that he shulde suffer death. And therfore Christe called hym Satan, and bad hym come after hym. Wherfore marke the diffe rence of Christ and of the false Apostles. Christe is the preacher of grace, the pseudapostles preach mās

Mat. xvi.

Ioh. i.

merites

Ioh. viij merytes. Chryst is carefull for the fode of hys shepe, the false Apostles seke theyr owne lucre and gaynes Chryst seketh the glorye of the father, the false Apost
Ioh. xi. les steale from God hys glorye. Chryste quyckeneth wyth hys worde, the false Apostles kyl mens soules wyth wycked doctrine. For the theke cõmeth not but to steale, to kyll, and to destroye. Hytherto I haue brefly and playnly declared the parable of the shepe herde. Now it shalbe your partes (good people) so to acquaynte youre selues wyth gods worde, that ye maye knowe the voyce of the shepeherde from the voyce of the theke and murtherer accordinge to our Sauiourc Chrystes wordes here. So doynge ye shall at laste be conducted to the mooste swete & pleasaunt groundes of the lyuinge, and shall syt wyth Abraham, Isaac, and Jacob, and wyth the aungels in heauen, where ye shall se God face to face and haue fruicion of all ioye wyth God. To whome be al honour and glorye worlde wythout ende.

A M E N.

The

The Epiſtle on the.iiij.daye of Pentecoſte, that is to ſaye, on the wedneſdaye in wytſonweke.

The.ij.chapter of the Actes.

Thargument

☞ The ſermon of ſaynt Peter, conteynynge the prophecye of Iohel.

PEter ſtepped forth wyth the eleuen, and lyft vp hys voyce, and ſayd vnto them: Ye men of Iurye, and al ye that dwell at Ieruſalem, be thys knowen vnto you, and wyth your eares heare my wordes. For theſe are not droncken as ye ſuppoſe, ſeyng it is but the thyrde houre of the daye. But thys is that whych was ſpoken by the prophete Iohel: And it ſhall be in the laſt dayes, ſayeth God: of my ſpirite I wyll poure out vpon all fleſhe. And your ſonnes and your daughters ſhall prophecye, and your yonge men ſhal ſe viſions, and your olde mē ſhall dreame dreames. And on my ſeruauntes, and on my hande maydens I wyll poure out of my ſpirite in thoſe dayes, and they ſhall prophecye. And I wyll ſhewe wonders in heauen aboue, and tokēs in the earth beneth, bloude, and fyre, and the vapor of ſmoke. The Sonne ſhalbe torned into darckenes and the Mone into bloude, before that greate and notable daye of the Lord come. And it ſhall come to paſſe, that who ſoeuer ſhall call on the name of the Lorde, ſhalbe ſaued.

IN the leſſon of thys preſent daye (good Chriſten people) is conteyned the ryght godly ſermon of ỹ holy Apoſtle ſaynt Peter, wherin he ſoberly, coldly,

and lernedly maketh answere and defense to the vn reuerent talkynge and hurly burly of the people of all nations whyche when they herde Christes disciples speake wyth new tonges the great workes and wonders of god, were partly abashed and wondered therat, and partly gested vpon them and sayde they were dronken and full of newe wyne.

Saynt Peter therfore which of a fysherman is now become a great byshop and pastor ryseth vp, not alone yet, but the .xi. apostles standyng vp wyth him, leste (as Erasmus doth full well note) he myght be thought to vsurpe any tyrannye or raygne ouer hys felowes. He only spake ỹ wordes, but he spake them in the name of all hys felowes, euen as he alone dyd also before Christes passion in the name of al his felowes confesse Jesus Christ to be the sonne of the lyuynge God. Who wolde haue thought that so simple a creature and that a fysherman shuld haue had suche audacitie ones to haue loked vpon so great a multitude. Oftentymes great Oratours when they bryng their oration that they haue longe studyed for before, to speke in a great audiẽce of people or before a great ruler, chaũge colours, be astõyed & vterly dismayed. Truly thys was that heauenly drõkennes whych they had caught of that heuenly cup wherof the prophete sayeth. Calix meus inebrians q̃ præclarus est. Thys fysher man I saye stode before so great a multitude, he ioyned w̃ hym in cõmission the eleuen Apostles, not to ayde hym but to accompany hym, he fixed hys eyes vpon the people whych were vnknowen vnto hym, he lyfted vp hys voyce and wythout any premeditacion at al, he spake vn-

Erasm⁹ in paraphrasi.

to

to them accordynge as the Lorde had commaunded hym to do. Neyther speaketh he for himselfe, but beynge the shepherde he defendeth the flocke, whyche thynge he doth not wyth humane craft or eloquẽce, but wt the ayde of holy scripture. Now ỹ hole multitude awaytcth to heare what he woll saye. Let vs also attende, for asmoche as these thynges be spoken to all. Fyrst after he hadde ones wyth mouynge hys hande assuaged the murmuryng of the people, he beganne wyth such a prohemе as myghte make them attente and desyrous to heare wythout any rhetoricall flattery at all.

O ye men (sayeth he) of the Jewysh nation, whome it behoueth not to be vnknowaunte of the lawe and of the prophetes and namely you whych be inhabitaũtes of the cytie of Jerusalem where the heade of our religion and knowlege of the lawe is: Ye haue cause perchaũce to wonder, but ye haue no cause to sklaũder. Wherfore so many of you as be here, gyue attẽtiue eares a lytle whyle vnto me, and knowe ỹ matter as it lyeth. For it stande you all vpon so to do. For these men of Galilie whome ye se here wyth me be not dronken nor full of new wyne, as some of you thinke, syth it is now mornynge & but ỹ thyrd houre frõ the sonne rysynge, at whych tyme nomã is wont to be dronke. But in these men ye se now the thynge accomplysshed whyche God longe ago promysed by Johel hys prophete shulde come to passe. Harken to the prophecye, and consyder whether the thynge be fulfylled or not. Sklaunder not, bycause ye se a thynge vnwont, but receyue rather the grace whych almyghty god offereth vnto you. For Johel beynge The oration of Peter. Iohel. ij

inspyred wyth the holy goost and seynge, that the tyme shulde come that God whych at sondry tymes before had imparted hys spirite to Moses and to many prophetes for your cõforte and instruction wolde ones at laste whan hys onely begotten sonne shulde come, poure out moost plentefully the same spirite not vpon one or two (as hertofore) but vpon all nations of the worlde euen as many as wyth syncere fayth shulde receyue thys glad tydynges whyche at hys cõmaundement we bryng now vnto you: thus vttered the heuenly prophecye. It shal come to passe in the last dayes, sayeth the Lorde. I shal poure out plentefully of my spirite vpon all flesh, and sodenly your sõnes and your doughters shal prophecie and your yonge men shall se visions, and your olde persons shall dreame dreames. And truly vpon my seruaũtes & my handmaydens I shal poure out of my spirite and they shal prophecie. And I shal gyue wõders in heauen aboue, and tokens in earth beneth, bloude and fyre, & the vapoure of smoke. The sonne shalbe conuerted into darkenes and the moone into bloude, before that great and renowmed daye of the Lorde come. And whosoeuer shall call on the name of the Lorde shalbe saued. Thys my frendes hath ỹ prophete Johel so longe ago prophecied vnto vs. And hetherto goeth the lesson of thys presente daye whych conteyneth the fyrst parte of S. Peters sermon. Now as touchynge the fyrste parte of Johels prophecie concernynge the sendynge downe of ỹ holy goost after such a plentyful sorte, the scripture teacheth vs that it was fulfylled aboute thys tyme of Pentecost, as in our sermons before we haue fully & at

Erit in nouissimis diebus.

at large declared vnto you. And as for the reſt of the prophecie concernynge the great calamitie and terrible tokens that ſhall come againſte domes daye, there is no doubte but it ſhall come to paſſe, as oure ſauiour Chriſt hath alſo certifyed vs. But my frendes let vs be nothynge diſmayed nor troubled wyth the remembraunce of thys dradfull tyme, whych no doubt yet approcheth nere and ſhall ſteale vpon vs or euer we be ware, we knowe not how ſone. Onely let vs do as the prophete teacheth vs here, & we ſhal not nede to feare. Let vs cal on the name of ỹ Lorde and we ſhalbe ſaued. Let vs thā in al our aduerſitie woo, and trouble, yea and alſo in our welth, proſperitie and felicitie remember God, loue God, prayſe God, call on God with fayth. But let it be ſuch faith as ſhall worke by charitie. Let it be a lyuely fayth & no deade fayth, that maye brynge forth good workes. Yf we thus do, we ſhall not nede to feare theſe terrible tokens, but we ſhalbe ſure to be tranſlated from thys myſerye vnto immortall ioye wyth God. To whome. &c. Math. xxvij. lu.xxiij.

The Goſpell on the .iiij. daye of Pentecoſt.

The.vi.chapter of S.Ihon.

Thargument.

☞ Chriſt teacheth vs here ỹ onles we be renewed by the holy gooſt, we can not come vnto hym.

IEſus ſayd to hys diſciples, and to the company of the Iewes. No man can come to me, excepte the father whych hath ſent me, drawe hym: And I wyll rayſe hym vp at the laſt daye. It is wrytten in the prophetes: and they ſhalbe all taught of god.

Euery

Euery man therfore that hath herde, and hath learned of the father, cõmeth vnto me. Not that any man hath ſene the father, ſaue he whych is of god: the ſame hath ſene the father. Verely, verely, I ſaye vnto you: he that putteth hys truſt in me, hath euerlaſtynge lyfe. I am that bread of lyfe. Your fathers dyd eate Mãna in the wyldernes and are dead. This is that breade whych cõmeth downe frõ heauen, that a man maye eate therof, and not dye. I am that lyuynge breade whych came downe from heauen. Yf any mã eate of thys bread, he ſhal lyue for euer. And the breade that I wyll gyue, is my fleſh which I wyll gyue for the lyfe of the worlde.

IN thys Goſpell (good people) our ſauiour Chriſt makynge anſwer to the murmourynge of ỹ people agaynſt hym, bycauſe he ſayd he was the breade of lyfe, and declarynge that theyr thoughtes coulde not be hyd from hym, expouneth and alſo fortifyeth the worde ỹ he ſpake, ſayenge vnto them, ỹ they had no cauſe to murmoure amonges themſelues of the thynge ỹ he ſpake. For therfore hys worde dyd not ſynke into theyr myndes bycauſe of theyr myſbeleue Seynge, they ſaw not: and hearyng, they herde not: & beynge preſent they were abſent. Whoſoeuer commeth to Chriſt ſhall attayne euerlaſtynge lyfe. But there is no waye to come vnto hym but by fayth.

Nemo poteſt venire ad me.

Thys fayth is not lyghtly had, but cõmeth by the inſpiracion of the father, who lyke as by ỹ ſõne he draweth mens myndes vnto hym: ſo w̃ ſecrete inſpiracions of fayth he draweth them to the ſonne. He beſtoweth

stoweth not so great a gyfte but to suche as be wyl-
lynge & gredy. Whosoeuer then shall merytc by hys
prompte wyl & deuoute mynde to be drawen of ỹ fa-
ther, the same shall attayne by Christ to euerlasting
lyfe. For our sauiour Christ shall also rayse ỹ deade
to lyfe agayne in ỹ last daye. A great thynge taketh
he that beleueth Christ, but without the helpe of the
heuenly father, he can not do it. Yet neuertheles they
are not excused bycause they be not drawen. For the
father as much as in hym is coueteth to drawe all.
He ỹ is not drawē, is in fault himselfe, bycause he w̄
draweth hymselfe frō hym ỹ wolde drawe hym. Hu-
mane thynges be lerned w̄ humane studye, but this
heauenly lernynge is not perceyued, onles ỹ secrete
inspiracion of the father maketh hym an apte & tea-
chable harte. And this is it ỹ longe sythens was pro
phecied of the prophetes to come to passe. And they Esa.liiij
all shalbe taught of God. But the desyre of thys
worlde do make many vnapt. I say it is the gyft of
god, but the indeuoure must be ours. A mā heareth
w̄ hys bodely eyen Christes wordes in vayne, onles
he heare w̄in fyrst ỹ secrete voyce of ỹ father, whych
breatheth the mynde w̄ an insensible grace of fayth.
For god is a spirite & is neyther herde nor sene, but
of spiritual persons. Many haue sene & herd Christ
to theyr damnation. And albeit the Jues boasted ỹ
god was both sene & herde of Moses & of ỹ prophe-
tes: yet no mortall mā euer sawe or herde god as he
is. For thys is only graūted to the sonne of mā oure
sauiour Christ. Let vs then shake of the care of this
lyfe and not so moch seke for the bread whereby our
bodyes be fedde, as thys breade whych giueth euer-
lastyng

lastynge lyke. We counte the olde fathers happye whych dyd eate Manna, yet thys Manna preserued
Austine. them not from death, and why? Not bycause Manna was euyll (sayeth saynte Austine) but because of theyr euyll eatyng. Chryste is the breade whych descendeth from heauen, whyche is signified by Manna. He that eateth of thys breade, shal lyue for euer. But ye wol aske who thys is? Saynt Austine answereth in thys wyse: He that is in ỹ vnitie of Chrystes
Augu. de ciuitate dei li.xxi. cap.xxv bodye, that is to wytte, in the felowshipe of the chrysten mẽbres: the sacramẽte of whych body all faythfull persones be wonte to receyue, when they cõmunicate at the altare & come to gods borde, doth truly eate the bodye of Chryste, and drynke the bloude of Chryste. Nowe therfore let vs by all indeuours we cã, make ourselues mete and apte to receyue ỹ holye spirite of god, wherby we maye be drawen to Chryst. Let vs also take parte of hys passions, and folowe the cõuersation whych he had in hys flesche. Whyche
Austine. Bernard thynge (as S. Austine & others expoune thys place) is to eate hys flesche and drynke hys bloude. To whome wyth the father and holy goost be all glorye.

AMEN.

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Cum priuilegio ad imprimendum solum.

THE EPI:

stles and Gospelles with a brief Postyll vpon the same from Trinitie sonday tyll Aduent, drawen forth by dyuerse learned men for the singuler cõmodite of al good christians and namely of prestes and Curates.



Christus Mat. iiij.
Pœnitentiam agite, appropinquauit enim regnum cœlorum.

Cum priuilegio ad imprimendum solum.

ANNO. M. D. XL.

THE COPY OF THE KINGES GRACIOVS PRIVILEGE

HEnry the eyght by the grace of God kynge of England and of Fraũce, defenſour of the faith, lord of Irelande, and in earth ſupreme hed immediatly vnder Chriſt of the church of Englande, To al Printers of bokes wythin thys our Realme and to all other our officers, miniſters and ſubiectes theſe oure letters hearyng or feynge greatyng. we let you wete, that we of our grace eſpecial haue gyuen priuilege vnto oure welbiloued ſubiecte Richarde Bankes that no maner parſon wythin thys oure Realme, ſhal prynte any maner of bokes, what ſo euer our ſayde ſubiecte ſhall prynte firſt wythin the ſpace of ſeuen yeares nexte enſuyng the prynting of euery ſuche boke ſo by hym printed vpon payne of forfeture the ſame. wherfore we wol and commaunde you that ye nor none of you do preſume to prynte any of the ſayde bokes duryng the tyme afore ſayde, as ye tendre oure pleaſure and woll auoyde the contrary.

The Epistle on Corpus Christi day. The fyrste epistle to the Corinthyans, the.xi. chapter.

Thargument.

☞ The institution of the most blessed sacrament of the Aulter is here by S. Paule described vnto vs.

BRethren, that which I deliuered vnto you I receyued of the lorde. For the Lorde Iesus the same nyght in whych he was betrayed toke breade and when he had gyuen thākes he brake it and said. Take ye and eate, this is my body, whych is broken for you. Thys do ye in the remembraunce of me. After the same maner also he toke the cup whē supper was done sayenge. Thys cup is the newe Testament in my bloude. This do as oft as ye drynke it in remembraunce of me. For as oft as ye shal eate this bread and drinke this cup, ye shal shewe the lordes death tyl he come. Wherfore whosoeuer shall eate of thys breade and drynke of this cup vnworthyly shalbe gylty of the body and bloude of the lorde. But let a man examyne him selfe, and so let him eate of the breade and dryncke of the cup. For he that eateth and drynketh vnworthely, eateth and drynketh hys owne damnation, because he maketh no difference of the lordes body.

☞ The exhortacion vpon this epistle ye shall fynd immediatly before the Epistle on Easter daye.

The Gospell on Corpus Christi daye. The. vi chapiter of Iohn̄.

Thargument.

☞ Christ is the true breade of lyfe.

IEsus sayde vnto his disciples and vnto the company of the Iues. My flesshe is meate in dede, and my bloud is drinke in dede. He that eateth my flesh and drynketh my blod, dwelleth in me & I in hym. As the lyuing father hath sent me, and I lyue for the father: Euen so he that eateth me, shall lyue by the meanes of me. Thys is that breade, whiche came downe from heauen: not as your fathers dyd eate Manne, and are deade. He that eateth of this bread, shall lyue euer.

IN this present Gospel (good people) our sauiour Christ which is the true shepherd and feder of our soules goeth about to shake of frō oure myndes the fylthy cares of thys corporall life, willyng vs rather to apply our selfes and to labour wyth the gredy desire of the heuenly and gostly ryches, to obteyne euerlastyng life. He biddeth vs caste out of our myndes the worldy breade wherwith our bodyes be fedde and couet that heuenly brede which giueth and conferreth vnto vs euerlastinge and immortall lyfe of the soule. Thys breade is taken by faythe, and fayth is to be obteyned and gotten of almyghty god. For it is vndoubtedly hys gyfte. Whosoeuer therfore beleueth in Christe, he alredy hathe euerlastyng lyfe, inasmuche as he hath the foūtayne of immortalitie. I am (sayeth Christe) the breade of lyfe. As who shulde say. I am that same fode whiche gyueth lyfe not only corporall, but rather the lyfe of the soule and eternall. The Iues (amonges whom Christ was conuersaūt, and vnto whom he had this cōmunication) vsed muche in the Manna, ẏ was sente downe from heauen vnto theyr auncestours.

But what sayeth Christe vnto them? Your fathers dyd eate Manna in the wyldernes, and dyed. Your fathers (sayeth S. Austine) bicause you be lyke them murmuryng fathers of murmuryng chyldren. For assuredly this people in nothyng offended god more then in grutchyng and murmuryng agaynste God. Now they therfore dyed bicause they beleued (sayeth S. Austin) the thynge that they sawe, but the thyng they sawe not, they beleued not nor yet vnderstode. O sacramentum pietatis, o signum vnitatis, o vinculum charitatis. Qui vult viuere habet vnde viuat, accedat, credat, incorporetur, vt viuificet. O wonderfull sacrament of godlynes, o wonderfull token of vnitie, o wonderfull bond of charitie. He that wyll lyue he hath wherof he may lyue, let him drawe nigh let him beleue & let him be incorporated that he may be quickened. Let him not departe for the frame of the membres, let him not be a rotten mẽbre worthy to be cut of, nor yet croked whereof he may be ashamed Let him be a fayre mẽbre, open, sounde & cleauing to the body. Let hun lyue to god. Let him nowe labour in earthe, that he maye afterwarde lyue in heauen. The sacramẽt of this thing (saith this holy doctour) that is to saye, of the vnitie of the body and bloude of Christe, is taken at gods bourde of some men to their saluatiõ, and of some to their damnation. The thynge it selfe is ordened to the sãuation of al men and to the destruction of none. For my flesche (sayeth Christe) is very meate, and my blode very drynke. Thys breade cam downe from heuen and hath an heuenly power of worckynge gyuen it of god, that who so euer worthely do eate it, shall lyue eternally

Austin.

The wordes of saynte Austine.

and neuer dye. Wherfore good christen people, we haue no nede to demaunde from heuen any Manna sythe we haue the very heuenly breade in dede, that is to say, the body of our sauiour Christe ready vnto vs, to gyue vs euerlasting lyfe, if so be we wol take it worthely & with fayth. For vndoubtedly Christ is that heuenly breade whiche gyueth immortalitie to our soules, & whych for oure sakes was betrayed and crucifyed. He is the worde of god in whom who so euer stedfastly woll beleue, shall haue euerlasting lyfe. Who so euer shall conuey thys heuenly breade into the bowels of his soule, shalbe nourished and growe vp to euerlastinge lyfe. For assuredly thys is the lyuely breade, whiche is descended downe from heuen, euen the moste precious body of our sauiour Christ whiche was betrayed and put to death to redeme the lyfe of the hole worlde. Let vs beleue it, let vs take it & we shall lyue. The mystery of this thing is right straunge and wonderfull to the world. But suerly onles thou beest by fayth ingrafted and incorporated into this mysticall body & stycke faste in the same (euen as a braunche doth in the vine tree) thou shalt haue no lyfe in the. Let vs not (my frendes) murmoure wythin our selues as the Iues did, and say how can he gyue vs his flesche to eate? The Iues (sayth the saynte Augustine) bycause they vnderstode not the breade of concorde: therfore they discorded, and fel at variaunce wythin themselues. But suerly they that eate this bread, do not stryue nor contende wythin themselues, for by thys most blessed and heuenly breade god maketh them to dwel in hys house in full vnitie and concorde togyther. Christ assureth vs, that onles we eate hys flesche, and drynke hys

Austin.

blode, we shall not haue lyfe in vs. But how shal we eate his flesh and drynke his bloude? Truly (as all holy doctours expounde thys texte) we eate Christes flesh and drynke his bloude, when we communicate and take parte of his passion, and swetly and profitably lay vp in our memory that hys flesh was crucifyed and wounded & that his most precyouse blode was shed for vs. He that beleueth not thus in hym (sayth saynt Augustine) eateth not Christ, and therefore he hath not the Christen fayth, without whyche he can haue no pardon of hys synnes. Ioh.vj. August. lib.iij. de doct. Christ. S. Ambrose.

Wherfore (my frēdes) let vs dayly eate this heaūly breade this Christ our louyng sauiour in spirite and by fayth. Let vs I saye take holde of him let vs apprehende him by fayth, let vs take the benefite and vse of his passion and resurrection, let vs make him all ours. Let vs suffre hym to entre into vs. Spiritually we ought dayly to receyue him. But both spiritually and also sacramentally and corporally we must receiue him with most hyghe reuerēce in forme of breade at suche tyme as the churche appoynteth, and namely at the feaste of Easter. I saye, when we come to the aultare of god, and to his holy borde, let vs take hede, that we worthely receyue in forme of breade his moste precious body, lest we take hym to our dāmacion, not discerning the lordes body. Which thyng we can not do without penaūce, stedfast fayth and ful purpose of amēding our former lyfe. Let vs fyrst or euer we approch to this blessid sacramēt examine our selues by knowledging our synnes against god, wherunto we shalbe brought by heryng & considering gods wyl declared in his lawes & perceiuing i.cor.xj. Contricion of herte.

in our

in our cõsciẽce ꝑ god is displeased w̃ vs for ꝑ same and therupon cõceiuing not only greate sorowe, but also great feare of gods wrath towardes vs, cõsidering we haue no worthy merits to lay before god as sufficient satisfaction for our synnes, which done, we

Faythe & hope of forgiuenes.

must cõceiue sure hope & fayth ꝑ god yet wyl forgiue vs our synnes not for our owne worthines but for ꝑ only merites of his bloude & passion which fayth we shal cõfirme by ꝑ applieng of Christes promise cõteined in his gospell & namely in ꝑ institucyon of thys

Math. xxvj.

most blessed sacramẽt where it is sayde (giuen for the remissiõ of our synnes.) But to the atteining of this fayth, the seconde parte of penaunce, ꝑ is to say, con-

Confession to a preste

fession to the prest is necessary, inasmuch as the absolucion giuẽ by him is ordeined of Christ to applie the promises of gods grace to vs, according to these

Ioh.xx. Luce.x.

textes. Whose synnes soeuer you forgiue shalbe forgiuen, whose synnes ye reteine, shalbe reteined. Also. He that heareth you heareth me. Finally being thus truly penitent cõtrite & cõfessed, we must also bryng

The frutes of penaũce.

forth ꝑ frutes of penaũce, as prayer, fasting & almes dede. We must also make restitucion or satisfaccion in wyl & dede to our neyghbours in ꝑ we haue done them wrong. We must also do al other good workes of mercy & charitie & expresse our obedient wyl in fulfylling of gods cõmaũdemẽt outwardly when tyme and occasion shalbe gyuen vs. Thus we shall examine our selues & so receyue this moste holy sacrament worthely. Otherwyse we shal receiue our owne damnacion. Wherfore my frẽdes do as I haue here declared vnto you and ye shal receiue forgiuenes of your sinnes & at laste the croune of euerlasting lyfe. Unto whiche. &c.

THE EPISTLE

ON TRINITIE SONDAYE. THE IIII. Chapter of the Apocalyps.

Thargument.

☞ Gods Maieſtie is here deſcribed.

I Loked vp and ſawe a dore open in heauen, and the fyrſt voyce whych I herde was as it were of a trompet talkynge wyth me, whych ſayd: come vp hyther and I wyll ſhewe the thynges, whych muſt be fulfylled herafter. And immediatly I was in the ſpirite and beholde a ſeate was ſet in heauen, and one ſat on the ſeate. And he that ſat, was to loke vpõ, lyke a Iaſpar ſtone, and a Sardyne ſtone. And there was a rayne bowe aboute the ſeate, in ſyght lyke to an Emeralde. And aboute the ſeate were. xxiiij. ſeates. And vpon the ſeates. xxiiij. Elders ſytting, clothed in whyt rayment, and had on their heades crownes of golde. And out of the ſeate proceded lyghtenynges, and thundrynges, and voyces, and there were ſeuen lampes of fyre, burnynge before the ſeate, whych are the ſeuen ſpirites of God. And before the ſeate there was a ſee of glaſſe, like vnto Cryſtal and in the myddes of the ſeate, and rounde aboute the ſeate were foure beaſtes ful of eyes before and behynde. And the fyrſt beaſt was lyke a Lyon, and the ſeconde beaſt lyke a Calfe, and the thyrde beaſt had a face as a Man, and the fourth beaſt was lyke a flyenge Egle. And the foure beaſtes had eche one

of them.vi.wynges about hym,and they were full of eyes wythin. And they had no reſt daye neyther nyght,ſayenge: Holy,holy,holy,Lorde God almyghty whych was,and is,and is to come. And whan thoſe beaſtes gaue glorye and honoure, and thankes to hym that ſat on the ſeate(whych lyueth for euer and euer)the.xxiiij. Elders fell downe before hym that ſatte on the trone and worſhypped hym that lyueth for euer,and caſt their crownes before the trone, ſayenge:thou arte worthy o Lorde oure God to receyue glorye and honoure,and power,for thou haſt created all thynges, and for thy wylles ſake they are,and were created.

Deu.v.

GOod people we be ſure by ſcripture, that there is but one God.For it ſayth. Herken o Iſrael, thy god is one.But foraſmuch as the ſcripture doth attribute godheade and diuine eſſencie to thre:therfore the fathers haue founde out the worde(perſon) for the auoydynge of many errours. And hereof for diſcernynge the ſayd perſons is the name of Trinitie come into the church,wherby we ſygnifye not.iij. vnegall perſons,but thre perſons coequal of one in diuiſible ſubſtaunce and eſſencie.And as touchynge the vſe of thys feaſt, oure predeceſſours thought it good,to haue ſome certayne tyme appoynted in the church,wherin they myght intreate of the offices of thoſe thre perſons egall in godheade. And bycauſe the fourth chapter of the Apocalyps ſemeth to ſette forth wonderfully well the maieſtie of God and not obſcurely to touche the myſterye of the Trinitie,the church of Englande condeſcended to haue the ſame

why the feaſte of Trinitie was inſtitute.

red.

red in the church thys daye, whych brefely, God wyl lynge, we ſhal declare vnto you. Thus it beginneth After thys I loked, and beholde a dore open in heauen, and the fyrſt voyce I herde, was as of a trõpe ſpeakynge wyth me, ſayenge: Come vp hither, and I ſhall ſhewe the what ſhalbe done herafter. Thys doze whych ſaynt Jhon ſawe open, no doubte is the intraunce and commynge to the new and heauenly lyfe, whych Chriſte oure Sauioure hath made vs, as the Epiſtle to the Hebrues the. x. chapter wytneſſeth. For our cõuerſacion ought now to be in heauẽ. phil. iij.

And ſaynt Jhon doth here deſcribe the Judicial power of Chriſte gyuen hym of the heauenlye father wherewyth he defendeth hys churche from the power of the aduerſaries. And he ſayeth: There was a ſeate ſet, and vpon it a ſytter, wherby he ſygnifyeth the ſtabilitie of Chriſtes raygne. For hys ſeate or trone is (as Dauid ſayeth) worlde wythout ende. Pſalm. lxxxiiij.

And he that ſatte vpon thys glorious and princelye trone or ſeate was to loke vpon lyke a Jaſpar ſtone and a Sardyne ſtone. By thys is vnderſtanded nothynge els, but a certayne heauenly & royall bewty ſhewynge aſwell the maieſtye as the power moſt excellent of the iudge Chriſt. For the cloth of eſtate & royall ſeates of kynges be wont to be mooſt rychely decked and furnyſhed for the ſettynge out of theyr Maieſtye and authoritie. Nowe, the Jaſpar ſtone they ſaye beareth the ſemblaunce of water, and the Sardyn ſtone of fyer, wherby is vnderſtanded that the Lorde is wont to make hys iudgementes in water and in fyer, as appeareth Gen. vij. and. xix. Exo.

xiiij, and in the seconde Epistle of Peter the last chapiter and in many other places of scripture.

The raynebow. And a raynebowe was about the seat in syght lyke to an Emerald. The raynebowe is a token, that god the father is made at one wyth vs by Christ and reconciled to mankynde, as appeareth Gen. ix. Nowe the Emeralde they say is of such grenenes & vertue that it maketh all thynges aboute it to flozysshe and growe. Euen so by Christ the wozld is renewed and it reflozysheth, as Lactantius doth very elegauntly and well declare in a certayne Hymne.

emerald

Lactantius.

And aboute the seate were. xxiiij. seates. And vpon the seates. xxiiij. elders syttynge, clothed in whyte raiment, and had on their heades crownes of gold Saint Jhon doth here allude to the maner of a realme well ozdered, where kynges and pzinces whyche are to gyue sentence in maters of weyghte, woll not do it wythout the assistence of certayne auncient personages that haue good experience of thynges and knowlege of the best lawes, lest they myght seme to condempne any man of theyz owne pziuate lust and pleasure. Wherfoze by this allusiō he declareth that God is a moost iust iudge, whose sentence all iuste persons shal appzoue and pzayse as mooste ryghtful and true. By the. xxiiij. elders ye shall vnderstande aswell the patriarches and pzophetes of the olde synagoge, as the Apostles, Euangelistes, & doctours of the new Testament, and also the godly kynges & iuges of both peoples. Foz they in scripture be called Elders. Now by the syttynge of these Elders is vnderstande the felowship of the iudiciall power w̄ Chziste,

Exod. xxiiii. Nu. xi. Act. xx.

Chriſt,accordynge to Chriſtes owne ſayenge.Mat. xix.Ye ſhall alſo ſyt vpon the.xij.ſeates,iudgynge ỹ xij.trybes.Alſo ſaynt Paule wytneſſeth that ſaintes ſhall iudge of thys worlde. By theyr whyte garmentes or robes,wherewyth they were clothed,is ſygnifyed purenes of mynde,innocencye, and indifferent iudgement wythout affection. By theyr crownes of golde vpon theyr heades I vnderſtande the mooſte pure ſenſe of faith,wherby they ſhal iuge of al,accordynge to the arbitrement of God, ſo that what ſoeuer they ſhall iuge vpon earth, ſhalbe ratifyed alſo in heauen,accordynge to that ſayng of Chriſt,Mathew.xviii. What ſoeuer ye bynde on earth, ſhalbe bounde in heuen, and what ſoeuer ye louſe on erth, the ſame ſhalbe louſed in heauen.Furthermore they ſygnifye the felowſhyp of the victories and raygne of Chriſt,accordynge to that in the Epiſtle to the Hebrues.The ſayntes haue vaynquyſhed realmes by fayth. It foloweth in the texte.

i.cor.vi.

Exod. xviiij

Cap.xi.

And out of the ſeate proceded lyghtenynges, and thonderynges, and voyces. And there were ſeuen lampes of fyre burnynge before the ſeate whyche are the ſeuen ſpirites of God. The preachynge of the Apoſtles and of men apoſtolical is compared to lyghtenynge and thondrynge, bycauſe by it is proclamed the fearfulnes of gods iudgementes the whych hange ouer the heades of infideles and ſuch as beleue not. By the.vii.lampes of fyre brennyng before the trone I vnderſtande the ſeptiforme ſpirite of God,that is to wyt,the fulnes and perfection of the heauenly graces wherwyth the kyngdome of

Eſa.xi. Chriſt is furnyſhed. It foloweth.

1.cor.xij And before the ſeate there was a ſee of glaſſe lyke vnto Cryſtall, and in the myddes of the ſeate and rounde about the ſeate were foure beaſtes full of eyes before and behynde. &c. My frendes the calamities of thys worlde, wherwyth ỹ ſtynch of the fleſhe is repourged and the naughtye affectes of the ſame vtterly mortifyed, muſte nedes be paſſed ouer of vs, euen as it behoued the people of God to paſſe the red ſee, before they coulde entre into the lande of promiſſion. Wherfore thoſe heauenly and ſpiritual waters be here ſygnifyed, wherwythal ỹ pourgynge of the ſoules and the ſpiritual regeneratiõ is made.

Ioh. iij. i.Pe.iiij For onles a man be borne agayne of water and ſpirite he can not ſe God. And he calleth it a ſee after the Hebrues faſhion, whych be wont to call al gathe rynges of waters ſees, as in the thyrd boke of kynges it is called the brazen ſee wherin the preſtes in theyr miniſtracion waſhed, and in certaine other places. Now glaſſe is a bryght thyng wherby is meant that the water of baptiſme purifyeth and maketh bryght not ſo much the bodye as the hartes, yea euẽ in the outwarde conuerſation of maners according to that of Chriſte. Let your lyght ſo ſhyne before mẽ that they maye ſe your good workes. But why is thys ſee of glaſſe lykened to Cryſtall? Surely bycauſe Cryſtall is a water whych by continuaunce of tyme is tourned into the hardenes of a ſtone, ſuche ones ought they that be baptiſed to be brought vnto, that is to ſaye, ſtronge and harde in faythe.

By the.iiii. beaſtes full of eyes before and behynde,

ſome

ſome do vnderſtande the. iiii. Euangeliſtes, other, (whoſe iugemente better agreeth to the ſcripture as it ſemeth) do vnderſtande thoſe heauenly and miniſtratoriouſe ſpirites or angels whych be appoynted Heb. ij. to ſtande at the foure quarters of heauen (by whych the kyngdome of Chriſt, that is, the church is ſpred) to execute the thynges that be determined by the vnſerchable and eternall counſayle of God to be done in mens thynges. Theſe be full of eyes before and behynde, that is to ſay, they be replenyſhed wyth the ſcience and knowlege of thinges paſſed and thinges to come. And the fyrſt beaſt was lyke a Lyon, the ſeconde lyke a Calfe, the thyrd had a face like a Man, and the fourth was lyke a flyenge Egle. Brethren, ye ſhall vnderſtande, that in a lyon is courage and ſtrength, in a calfe laboure and diligence, in the face of a man prudence and ryght iudgement, in an egle ſwyftnes and alſo facilitie in doynge theyr miniſteries, al whych vertues they haue nede of, whych wol adminiſtre well and proſperouſly any kyngdome. And for thys cauſe in the pſalmes the Lorde is ſaid to ſyt and ryde vpon Cherubim, bycauſe ỹ by them he executeth hys iudgementes couragiouſly, diligẽtly, prudently, and wyth great ſwyftnes. To thys interpretaciõ doth the ſcripture agre. For the prophete Ezechiel in the. x. chapter doth vnderſtande by ỹ. iiii. beaſtes ỹ Cherubim, and he maketh alſo the foure beaſtes one, hauynge yet foure faces or formes for the forſayde vertues wherwyth thoſe miniſtrynge ſpirites, whoſe ſeruice Chriſt vſeth in ỹ adminiſtracion of hys kyngdome, were indowed. In that they haue fyre wynges a pece, is betokened theyr ſwyftnes

nes of obedience to execute the thynges that they be
Eſa.vi. appoynted vnto. In lyke maner doth Eſay deſcribe Seraphim. Theſe ãgels, or yf ye lyſt, theſe foure Euangeliſtes whych alſo be angels that is to ſay meſſangers, by whome Chriſt the greate conquerour of the aduerſe powers is caryed throughe out the hole worlde as it were in a triumphall charette, haue no reſt neyther day nor nyght but crye without ceaſing
☞ Holy, holy, holy, that is to ſaye, holy father, holy ſonne, and holy ſpirite comforter, one Lorde & God
Math. almyghty, in whoſe name all we that beleue be bap-
xxviij. tiſed. And whan thoſe beaſtes gaue glorye, honoure and thankes to hym that ſate on the ſeate whych lyueth for euer and euer, the.xxiiii. elders of whom mẽcion is made before fel alſo downe before him which ſate on the trone, and worſhypped hym that lyueth for euer.

Now therfore good chriſten people, ſyth thoſe holy ſpirites or angels, and the hole quere and church triumphant in heauen do wythout ceaſynge, laude, prayſe and magnifye the hygh mateſtye of the Godheade, let not vs whych be the churche or congregacion militant here in erth be behynde wyth our prayſes, cõmendacions, and thankeſgyuynge. The holy angels do crye before, let vs anſwere in ỹ ſame note & ſaye. Holy father, holy ſonne, & holy gooſt cõforter Let vs, I ſaye, accordynge to the exemple of ỹ.xxiiii. elders caſt oure crownes before the trone, that is to ſaye, confeſſe the crownes and rewardes whyche we that be iuſtifyed perſõs haue, come of Chriſtes mere goodnes and no parte of our owne deſeruynge, and ſaye: Thou arte worthy o Lorde our God to receiue

glorye

glorye, and honoure, and power. For thou haſt crea ted all thynges and for thy wyll they be. &c.

The goſpell on Trinitie ſondaye.

The.iij.chapter of Ihon.

Thargument.

☞ A conflicte betwene the iuſtice of the fleſh and the iuſtice of the ſpirite.

THere was a man of the Phariſees named Nico demus, a ruler of the Iewes. The ſame came to Ieſus by nyght and ſayd vnto hym: Rabbi, we knowe that thou arte a teacher come from God, for no man coulde do ſuch myracles as thou doeſt excepte God were wyth hym. Ieſus anſwered and ſayd vnto hym: Verely, verely, I ſaye vnto the, excepte a mā be borne from aboue, he can not ſe the kyngdome of God. Nicodemus ſayeth vnto hym: how can a man be borne whan he is olde? can he en ter into hys mothers wombe and be borne againe? Ieſus anſwered: verely verely I ſaye vnto the, excepte a man be borne of water and of the ſpirite, he can not enter into the kyngdome of God. That whych is borne of the fleſh, is fleſh, and that which is borne of the ſpirite is ſpirite. Maruayle not thou that I ſayd to the, ye muſt be borne from aboue. The wynde bloweth where it lyſteth, and thou hea reſt the ſounde therof, but canſt not tell whence it commeth and whether it goeth. So is euery one that is borne of the ſpirite. Nicodemus anſwered and ſayd vnto him: how can theſe thynges be? Ie-

ſus anſwered and ſayd vnto hym: arte thou a mayſter in Iſrael and knoweſt not theſe thynges? Verelye verelye I ſaye vnto the: we ſpeake that we do knowe, and teſtifye that we haue ſene: and ye receyue not our wytnes. Yf I haue tolde you earthly thinges, and ye beleue not: how ſhall ye beleue, yf I tell you of heauenly thynges? And no man aſcendeth vp to heauen, but he that came downe from heuen euen the ſonne of man whych is in heauen. And as Moſes lyfte vp the ſerpent in the wyldernes, euen ſo muſte the ſonne of man be lyfte vp, that who ſo euer beleueth in hym peryſh not, but haue eternall lyfe.

IN thys Goſpell (good people) is conteyned a ſore diſputacion vpon the iuſtyce of the ſpirtye, and the iuſtice of the fleſhe. Chriſt teacheth and defendeth the ſpirituall iuſtice, Nicodemus thother, but ſo yet that he ſuffreth himſelfe to be taught and inſtructed of Chriſt.

The deſcription of Nicodemus.

Fyrſt therfore we ſhall conſyder the perſon of Nicodemus, as the Goſpell deſcribeth hym, and howe folyſhly he ſpeaketh of ỹ new byrth. For hereby we ſhall eſpye what we alſo can do of oure owne power in godly and ſpirituall maters. Now the Euangelyſt certifyeth vs that Nicodemus was a Phariſee, and a ruler of ỹ Iues, meanynge herby, that for the outwarde conuerſacion he was faultles in lyuynge and flouryſhed in ſuch apparaunce of honeſty and holynes, that he was nombred of the Iues euen amongeſt ỹ cheſeſt & fyrſt. Lo here thou haſt the deſcripcion of Nicodemus perſon which before the worlde is

both

both prudent and ryghtuouſe. And yet neuertheles this worldly wyſe and holy man is not ſo hardy nor ſo ſtronge, that he dare openlye come to Chriſte or ſpeake vnto hym, albeit he iudgeth Chriſt a teacher ſente from God, and can not denye hys ſygnes and myracles. I praye you, why doth not reaſon here come forth, openly to confeſſe Chriſtes doctrine? For thys thynge doth Chriſt in any wyſe requyre where he ſayeth. He that confeſſeth me before men, I ſhall alſo confeſſe him before my father and the angels of heauen. Surely reaſon can not do thys, it farre paſſeth her powers to ſubiecte herſelfe to the hatred of the worlde for Chriſtes ſake. And therfore Chriſt requyreth of vs to hate oure owne ſelues, to kyll oure olde Adam, that we may ſo be tranſformed into new creatures. But what knowlege hath our fleſh & our nature of ſuch tranſfourmynge or new byrth? Surely no knowlege, no felynge, no vnderſtandynge at al, as thys ſayntly Nicodemus this holy prelate truſtynge to hys owne good workes ful wel declareth. Chriſt talketh of the ſpirituall and new byrth, & Nicodemus loketh vpō the carnal byrth, ſayeng thus. How can a man be borne agayne whan he is olde? Shall he crepe agayne into hys mothers wombe? Herken how foolyſhly, how vnwyſely for al his outwarde holynes thys noble prelate ſpeaketh of godly thynges? Yea Chriſt is fayne to expounde vnto hym, how it commeth to paſſe that we be made newe creatures. Howbeit he yet vnderſtandeth hym not & therfore he aſketh agayne how it can be. I pray you what ſynguler poynt do ye ſe in thys Nicodemus, or what other thynge do ye fynde in hym but igno-

The fleſh is fearfull.

Math. x

raunce,blyndnes,and infidelitie. Wherfore though hys outwarde conuerſacion ſhyneth neuer ſo muche before the worlde yet it can not pleaſe God. God beholdeth not the outwarde face and byſoure, but the mynde and fayth,as alſo Heremy ſayeth. And what ſo euer is not of fayth is ſynne. The inwarde ryghtuouſnes and goodnes muſt go before,or els ỹ outwarde can not pleaſe God. Yf thou haſt not the inwarde iuſtice,forthwyth Chriſt ſayeth: Onles your ryghtuouſnes be better then ỹ ryghtuouſnes of the ſcribes and phariſes ye ſhall not come into ỹ kyngdome of heauen. Wherfore lyke as Nicodemus is here founde vnſkylfull,rude,and foolyſh in maters concernynge the honour of God and oure helth:euẽ ſo be all we,olde Adams,and all fleſhly(accordynge to Chriſtes ſayenge,what ſo euer is gendred of fleſh is fleſhe) onles we be lyghtened of the Lordes ſpirite. We cal fleſh here the hole nature of mã,the body,mynde,reſon,vnderſtandyng,wyl,beſyde the holy gooſt. Such a man and ſuch a body of ſynne ſurely can do nought but ſynne,ſeme he neuer ſo gay to other men,and be he decked wyth neuer ſo many good workes,whych thynge ſaynt Paule declareth copiouſly to the Romaynes, and in thys place thys Nicodeme ful playnly ſheweth by hys wyſe talking

Ierev. Ro.xiiij

what the ſcripture calleth fleſhe Ro.viij.

Newe byrth

Secondly,Chriſt teacheth vs in thys Goſpel the new byrth,whych thynge Nicodemus coulde not atayne vnto,& fyrſt he ſo ſpeaketh of thys new byrth or regeneration that he maketh it playnly neceſſary to our ſoules helth. For thus he ſayeth: Onles a mã be borne agayne,he can not ſe the kyngdome of god Now to ſe the kyngdome of God is as muche as to

what it is to ſe the king

be iustifyed. Wherfore consyder here wyth the eyen of thy mynde what Christe speaketh of thys maner iustificatiō, and agayne what Nicodemus thinketh agaynst it. Christ reasoneth and gathereth thus. No worke, no reason, no outwarde conuersacion iustifyeth, it is only the new byrth that must worke thys. Agaynst thys conclusion Nicodeme thus obiecteth. Yf so be my outwarde conuersacion, workes & lyfe, be cōformable to the lawe, thā for such workes sake God can not but iustifye me and make me eternally blessed. But surely thys sayenge of hym is exceding ly both false and wycked, for asmuche as all men be lyers, and only God true. Wherfore let vs consyder the nature of thys regendrynge in what sorte it is. Onles (sayeth Christ) thou beyst borne agayne of water and spirite thou canst not come into the kingdome of heauen. Marke ỹ in baptisme thys new byrth begynneth. For it is a token of sleynge the flesshe, as Paule wytnesseth Rom. vi. And thys is one parte of the newe byrth. Now in baptisme the holy goost also is gyuen and where as we be thus kylled, he rayseth vs vp agayne, he dryueth, draweth, altereth, and so worketh in vs, that we be led nomore wyth fleshly affections but wyth goostly, and that we shuld breath and thynke no lōger vpon earthly thynges but vpō heauenly thinges, and shulde lyue henseforth only to tyghtuousnes. And thys is thother parte of thys new byrth. Yt followeth herof, that to be borne again is nought els but to dye to synne warde, and by spirite and fayth to lyue to iustice warde. Where thys chaūceth there is the kyngdome of god espyed, there is the realme of heauen entred into. What glorifi-

dom of God

psa. cxv

Baptisme

what it is to be newe borne

on than is lefte here to the ryghtouſnes of Nicodemus? Surely it is not worth a ruſhe, nor to be ſette an hawe by, none otherwiſe than Paule eſtemed his ryghtouſnes that he gat in hys Jewyſh lyfe no better than donge. For not the thynge that commeth of our owne reaſon, but that whych the ſpirite worketh in vs is acceptable to God. The thynge that is gendred of the ſpirite is ſpirite, and is only of valure before God. And therfore ſaynt Paul ſayeth to the Epheſians. Do of the olde man accordynge to youre former maners and conuerſation, and put ye on the new man. How can reaſon do or compryſe theſe thinges, ſyth it can not perceyue thynges corporall and outward, as from whence the wynde commeth and whyther it woll? To conclude, thys new byrth is a worke of the ſpirite, though the Papiſtes do neuer ſo muche preache the iuſtice of theyr fleſhe.

Phil.iij.

Eph,iiij

Chriſt hath purchaſed vs the ſpirite

Thyrdly, we be here taught, who hath gotte, gyuen, delyuered, and cõmunicated vnto vs thys ſpirite, euen the ſonne of man Chriſte, who only came from heauen and retourned into heauen. By what thynge then hathe he gotten and deſerued vnto vs this ſpirite? Truly herby, that he was likewiſe exalted as the ſerpent in wyldernes. But what maner ſerpent is thys? The people of Iſraell ones grudged agaynſt god and blaſpehmed hym ſo heynouſly that he ſent vpon them fyery ſerpentes. And who ſo euer was bytten of any ſuch ſerpent, dyed therof. Here God at laſt moued with the prayers and requeſtes of Moſes, commaunded a brazen ſerpent to be erected for a ſigne that whoſoeuer beynge ſtrykē of any ſuche ſerpent ſhulde loke vp to that brazen ſerpent

Nu.xxi.

pent,ſhulde be healed. Thys fygure Chriſt draweth to hymſelfe,and this in ſentence he ſayeth: I ſhalbe delyuered to myne aduerſaries to be crucifyed and at laſt ſlayne,for thys intente,that by my croſſe and death God the mooſt louynge father myght be recõciled to the worlde. Whoſoeuer therfore beynge ſtryken wyth the poyſon darte of ſynne,loketh vp to me that is to ſaye,beleueth on me,ſhal not than peryſh, but ſhall attayne euerlaſtynge lyfe. Lo ſuch one is Chriſt vnto vs,he forgyueth vs our ſynnes,and beſtoweth on vs hys ſpirite, he trãſformeth vs to new creatures,he ordeyneth vs the ſonnes and heyres of God,ſo that we cleaue vnto hym and beleue on him wythout doubtynge . Wherfore good people that God of hys endles goodnes woll vouchſaue to create in vs a ſyntere and a ryghte fayth,let vs al praye. To whom be all glorye and honour for euer and euer.

Amen.

The Epiſtle on the fyrſt ſonday after trinitie.

The.1.epiſtle of Ihon the.iiij.chapter.

Thargument

How God loued vs fyrſt,and how we ought by hys exemple to loue out neyghbour.

MOoſt dearely beloued brethren, God is loue: In thys appeared the loue of God to vs ward bycauſe that God ſent hys only begotten ſonne in to the worlde,that we myght lyue thorow hym. Herein is loue,not that we loued God: but that he loued vs,and ſent his ſonne to make agrement for

our

our ſynnes. Dearely beloued, yf God ſo loued vs, we ought alſo to loue one another. No man hath ſene god at any tyme. Yf we loue one another, god dwelleth in vs, and hys loue is perfyte in vs. Hereby knowe we that we dwell in hym, and he in vs, by cauſe he hath gyuen vs of hys ſpirite. And we haue ſene and do teſtifye, that the father ſent the ſonne to be the Sauiour of the world. Whoſoeuer cõfeſſeth, that Ieſus is the ſonne of God, in hym dwelleth God, and he in God. And we haue knowen, & beleued the loue that God hath to vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in hym. Herin is the loue perfite in vs, that we ſhulde haue truſt in the daye of iudgement: For as he is, euen ſo are we in thys worlde. There is no feare in loue but perfyte loue caſteth out feare, for feare hath paynfulnes. He that feareth, is not perfyte in loue. We loue hym, for he loued vs fyrſt. Yf a man ſaye: I loue god, and yet hate hys brother he is a lyer. For how can he that loueth not his brother whome he hath ſene, loue God whom he hath not ſene? And thys commaundement haue we of hym: that he whyche loueth God, ſhulde loue hys brother alſo.

My frendes thys hole lection is a commendacion of gods loue towardes vs, by whoſe exemple we alſo be commaunded to loue one another. He that loueth not (ſayeth ſaint Jhon which wrote this epiſtle) knoweth not God though he neuer ſo much boſteth hymſelfe to be a chriſten mã, for god is loue.

Yea

Yea herin appeared the greate loue and charitie of God towardes vs men, that he ſent hys only begotten ſonne into the worlde, to thintent, that by his merite we myght lyue through hym whyche els ſhulde haue dyed wyth perpetuall death. But happely ye wolle here ſaye, that we prouoked God wyth oure loue and merytes fyrſt to loue vs. No not ſo ſayeth ſaynt Jhon, that is a falſe opinion and a ſtarke lye. For in thys is the loue, not that we loued God, but that he loued vs fyrſt, and ſent hys ſonne to be a ſacrifice and a purgynge for our ſynnes. But herken what S. Auſtine ſayeth of thys mater. What good merytes coulde we than haue whan we loued not God. For that we myght take loue to loue wyth, we were loued, whan as yet we had it not. This (ſayeth he) doth Jhon thapoſtle mooſt openly affirme. Not that we loued God, but that he loued fyrſt vs. Truly (ſayeth ſaynt Auſtine) thys is mooſt ryghtly and well ſpoken. For we could not haue to loue hym onles we had taken thys of hym, in that he loued vs fyrſt. How can we do good, yf we loue not? or howe do we not good, yf we loue? For albeit gods cõmaũdemente ſemeth ſomtyme to be done of not louers but of fearers: yet there is no loue, no good worke is imputed, neyther ryghtly is it called a good worke, for all ẏ is not of fayth is ſynne. And fayth worketh by loue. Hytherto ſpeaketh Auſtine. Wherfore my dearly beloued (ſayeth Jhon) yf God hath ſo loued vs, we ought alſo to loue one another. Ye wol ſaye: How can God dwell in vs, ſyth we ſe him not? Jhon anſwereth: Albeit we ſe hym not wyth the eyes of fleſhe, yet he dwelleth in vs, for God there wol dwell

Aug. cõtra Pela cap. xx

There be no merites before grace.

Queſtiõ Solutiõ

where charitie is exercised. But againe ye wol aske, howe is it that Jhon ſayeth here, noman euer ſawe God, ſeynge it is red in ſcripture that many of ỹ fathers haue ſene hym face to face, as Jacob, Moſes, and other. I anſwere, noman euer ſaw God as god and viſibly. For the lawe was gyuen by angels act. vii. and it is playne that Jacob ſawe but an angell. For euen in the ſelfe ſame. xxxiij. chapter of Exodus God ſayeth: Man ſhall not ſe me and lyue. So thã God dwelleth in vs inuiſibly. It foloweth therfore, yf we loue one another, god dwelleth in vs, & hys loue is made perfyte in vs. Surely the knowlege & confeſſion of Chriſte maketh vs all one wyth God, ſo that we ſhalbe perpetually in hym, and he in vs. But here ye muſte marke that thys knowlege can not chaunce but to ſuch as be indowed with the holy gooſt. For he ſayeth: Herby we knowe ỹ we dwell in hym & he in vs, bycauſe he hath gyuen vs of hys ſpirite. And we haue ſene and do teſtifye (ſayeth S. Jhon) that ỹ father hath ſent his ſonne to be ỹ Sauiour of the worlde. O glad and ioyfull tydynges. What an excedynge charitie and loue was thys? Then ſyth God is ſo louynge vnto vs, yea ſyth he is the ſelfe loue, yf we woll dwell in hym, we muſte loue, not only hi, but alſo for hym, our neighboure. For that we do to our neyghbour he coũteth it done to hymſelfe. Now it is a mooſt certayne token of our loue towardes God yf we boldly & wyth confidence loke for the daye of iudgement. For yf we feare, we declare that we be no perfyte louers. For feare is not in loue, but perfyte loue caſteth out feare. My frendes herken agayne what ſaynt Auſtine ſayeth herin

Queſtiõ Exod. xxxiii. Solutiõ

The ſpirite of God

herin. He that feareth hell, feareth not to synne, but to brenne. But he feareth to synne, which hateth syn as hell. Thys is the chast feare that remayneth for euer and euer. For that feare of punyshment hath torment and paynefulnes in it and it is not in charitie, but perfyte charitie casteth it out. And surely a mã so much hateth synne, as he loueth iustice, which he can not do, the lawe fearynge hym by the letter, but the spirite healynge hym by grace. Thys wryteth the mooste excellent doctour of the church saynt Austine to ỹ confusion of the vayne sophistes which blasphemously write and speake agaynst the iustifienge spirite of God whych worketh by pure and lyuely fayth. Aug. ad Anastasiũ epi. cxliij.

Wherfore good brethren & systers let vs not thinke trustynge to our owne merytes and workes, that we loued God fyrst and so deserued kyndnes at hys hãdes. For yf ye thynke so, saynt Jhon reproueth you, sayenge: We loue God, bycause he fyrst loued vs. Now yf a man sayeth, he loueth God, and hateth his brother, he is a lyer. For he that loueth not hys brother whome he seeth, how can he loue God whom he hath not sene? And thys cõmaundemẽt (sayeth saint Jhõ) we haue of God, that he that loueth God, must also loue hys brother. But I praye you howe do we loue our brother and se so many lye in euery corner wythout comforte? Yea we se Christ an hõgred, and we gyue hym no meate. We se hym thyrstye, and we gyue hym no drynke. We se hym harboroughles, and we take hym not in, naked, & we cloth hym not, syck, and we vysite him not, in prison, and we come not to hym. For in asmuch as we do it not to one of these Math. xxvi.

our poore brethren, Chriſt count it vndone to hym. Wherfore yf we vnfaynedlye loue God, let vs declare our loue wyth worthy frutes, let vs loue oure brethren, as we be here wylled to do. Then ſhall we wyth confidence and full hope loke for the daye of iudgement wythout feare, at whych tyme the heuenly kynge ſhall ſaye vnto vs. Come ye bleſſed of my father inherite the kyngdome prepared for you from the begynnynge of the worlde. To thys heauenly kynge the ſonne of man oure Lorde and Sauiour be gyuen al glorye for euer and euer. Amen.

The Goſpell on the fyrſt ſondaye after Trinitie.

The.xvi.chapter of Luke.

Thargument.

☞ Of the ryche man and of poore Lazarus.

IEſus put forth a parable vnto hys diſciples, ſayenge: There was a certayne rych man, whyche was clothed in purple and fyne whyte, and fared deliciouſly euery daye: And there was a certayne begger named Lazarus, which laye at his gates ful of ſores, deſyrynge to be refreſhed wyth the cromes, which fell from the rych mans borde, and no man gaue vnto hym. The dogges came alſo, and lycked hys ſores. And it fortuned that the begger dyed, and was caried by the angels into Abrahams boſome. The rich man alſo dyed, and was buried.

And beyng in hel in tormētes, he lyft vp hys eyes and ſawe Abraham a farre of, and Lazarus in hys boſome, and he cryed and ſayd: father Abraham: haue mercy on me, and ſende Lazarus, that he may dyppe the typpe of hys fynger in water, and coole my tonge: for I am tormented in thys flame. But Abraham ſayd: Sonne remember that thou in thy lyfe tyme, receyueſt thy pleaſure, and cōtrary wyſe Lazarus receyued payne. But nowe is he cōforted, and thou arte punyſhed. Beyonde all this, betwene vs and you there is a greate ſpace ſet, ſo that they whych wolde go fromhence to you can not: neyther maye come from thence to vs. Then he ſayd: I praye the therfore father, ſende hym to my fathers houſe (For I haue fyue brethrē) for to warne them, leſt they alſo come into this place of tormēt. Abraham ſayd vnto hym: they haue Moſes and the prophetes, let them heare them. And he ſayd: naye father Abraham: but yf one come vnto them from the deade, they wyll repente. He ſayd vnto hym: Yf they heare not Moſes and the Prophetes, neyther wyll they beleue, thoughe one roſe frome death agayne.

GOod people thys Goſpel as it is ryght comfortable to the poore godly perſons: ſo it is ryght fearfull to the vngodly ryche perſons. The ſely poore godly perſon is muche vexed wyth troubles and diſeaſes in thys lyfe, he lyeth otherwhyles beggynge at ryche mens gates, ful of ſores, deſyrynge to be refreſhed wyth the cromes whych fal frō theyr tables

The vngodly perſon lyueth all at pleaſure and flo
ryſheth. But ſe the ende of theſe two in theyr death.
The poore Lazarus is forthwyth caryed by angels
into Abrahams boſome. The rych man is buryed in
hell. What is thys, to be borne vp of angels and to
be layd in Abrahãs boſome? Surely it is nothynge
els, but to dye in the fayth of Abraham, whoſe ſou-
les muſt nedes be in the handes of God. What is it
to be buryed and to lye in hell in tormentes? To dye
wyth an euell conſcience. Theſe thynges do chaũce
☞ in death, what tyme we paſſe out of thys worlde. Al
beit ye ſhall yet vnderſtande, that it was not pouer-
tie that ſaued Lazarus, nor the ryches that damned
the rych man, but it is the fayth that ſaueth & which
worketh pacience and hope, and agayne it is ỹ lacke
of fayth and deſpiſynge of the neyghboure that dã-
neth. As longe as the rych man lyued he was ſo cho
ked wyth worldlye pleaſures, that he coulde not ſe
what was what, but whan he was in hell and in tor
mentes than he lyfted vp hys eyes, then he ſawe A-
braham afarre of, and Lazarus in hys boſome. Su
rely my frendes in death fyrſt we eſpye our vngod-
lynes and damnacion. Thã we ſe the felicitie & ioye
eſa. lxvj of the godly perſons. Thys is that worme that dy-
Math. eth not, whych the prophete Eſaye ſpeaketh of. Thã
xxv. fyrſt the vnwyſe virgines ſe that the wyſe haue oyle
Then it commeth to our mynde, to whome we haue
done good, and to whome we haue done euel. Then
doth the lawe ſhewe it ſelfe, where as the goſpell is
taken awaye, then fyrſt, but to late and in vayne, we
ſeke fauoure. Then thou rych mã thou canſt ſpeake
Prou. i. fayre and ſaye: Father Abraham, haue mercy on me

But

But herken o thou vngodly rych man, what father Abraham shall answere the agayne. Sonne remember that thou in thy lyfe tyme receyuedst thy pleasure, and contrary wyse thys poore Lazarus receyued payne. Lo the sentence of the sharpe iudgement of God. For as saynt James sayeth: Iudgemente wythout mercy shalbe to them, whych haue shewed no mercy. Also the wyse man sayeth in hys prouerbes. He that stoppeth hys eare at the cryenge of the poore, shall also crye, and not be herde. Furthermore the prophete sayeth: For thys shall euery godly person make hys prayer vnto the in due season, but in the greate water floudes they shall not come nyghe hym. So good people ye se by thys parable, that after thys lyfe we shall come shorte to make intercession eyther for our selues or for others. For the soule of thys rych gluttō here espyenge he could nothing preuayle for hymselfe began to intreate for hys fyue brethren, and desyred that Lazarus might be sent to hys fathers house for to warne them, leste they also come into that place of tourmēt. But what was answered vnto hym agayne: They haue Moses and the prophetes, let them heare them, as who shulde saye, they haue gods worde amonges them, whyche teacheth them how to eschue euerlastynge punyshmentes, and how to be saued, yf they wol not regard it, there is no recouery in them. Undoubtedly thys answere teacheth vs two thynges. Fyrst, that ỹ wyll of God ought not to be learned of the dead, as Moses also forbyddeth in Deuteronomye, sayenge: Let noman serch the trouth of the deade, for God abhorreth it. And surely not wythout cause, for he that enserch-

Iaco. ii.

Pſ. xxxij

Deut. xviij

ſercheth the trouth of deade men, ſheweth hymſelfe not contented wyth gods wozde, whych is a ſynne a gaynſt the ſeconde commaundement. Alſo to ſerche the trouth of deade men, is to put other meanes thã pzeachers, by whome God wol haue hys wozd knowen and ſpzed abzode. Thys thynge doth the exemple of Saule teach vs, whych after he was caſte vp of the Lozde and vtterly wycked in his harte, by the helpe of a wytche rayſed vp the pzophete Samuell from death, that is to wyt, a certayne perſon reſemblynge Samuel in doyce and vyſage.

i. Reg. xxviij

Secondly, thys anſwere of Abzaham teacheth vs, that beſyde the wozde wzytten, none other is to be loked foz oz to be herde, though an angell ſhulde come from heauen, oz a gooſt ryſe frõ death to lyfe. Wherfoze good chziſten bzethzen and ſyſters, I exhozte in the Lozdes name you that be rych, to make your ſelues frendes of your wicked Mammon, that is to ſaye, of your wozldly goodes that when ye dye, they may receyue you into euerlaſtyng tabernacles, leſt ye be ſerued as thys ryche mã was. And agayne I exhozte you that be pooze to haue ſure faith in the Lozde and pacience in your aduerſitie and pouertie And doubt ye not, but at your departure out of this tranſitozy wozlde, accozdynge to the example of this pooze Lazarus, ye ſhalbe caryed by angels into the boſome of Abzaham, that is to ſay, into euerlaſtyng lyfe, in whych after the exemple of the father Abzaham, who is the father of al beleuynge chyldzen, the godly be receyued as into the boſome of the heuẽly father. To whom wyth the ſonne and holy gooſt be all honoure and glozye. Amen.

Luc. xvi

abrahãs boſome

The

The Epistle on the .ij. sondaye after trinitie.

The.1.epistle of Ihon the.iij.chapter.

Thargument

☞ Of the syngular loue of God towardes vs, and howe we ought agayne to loue one another

Marualye not my brethren thoughe the worlde hate you. We know, that we are translated frō death vnto lyfe, bycause we loue the brethren. He that loueth not hys brother, abydeth in death. Who so euer hateth hys brother, is a manslear. And ye knowe, that no manslear hath eternall lyfe abydynge in hym. Hereby perceyue we loue: bycause he gaue hys lyfe for vs: and we ought to gyue our lyues for the brethren. But who so hath thys worldes good and seeth hys brother haue nede, & shutteth vp hys compassion from hym: how dwelleth the loue of God in hym? My babes let vs not loue in worde, neyther in tonge: but in dede and in veritie.

For asmuch as (deare brethren and systers) euen from the begynnynge of the worlde it hath bene sene, as the exemple of Abel wytnesseth, that the godly haue suffred persecution, trouble, and veration of the vngodly and wycked persons: therfore the holy Apostle of God saynt Ihon doth here exhorte vs to pacience in persecution and in aduersitie, and that we shulde not be false harted and discouraged bycause we se we be euell and vnworthely handeled & intreated of the wycked worlde. And it is not without cause that saynt Ihon moueth vs to pacience,

foꝛ of truth it is a ryght harde thynge a mã to ſtãde faſt in trouble and not to deſpayꝛe, oꝛ at leſte waye not to doubte of the trouth of gods woꝛd foꝛ al that he ſeeth ſo many euell and vnhappy chaunces vnto hym on euery ſyde. And beſydes that he exhoꝛteth vs in thys place vnto pacience, he alſo therwythall comfoꝛteth al that be vexed & troubled foꝛ trouthes ſake wyth the greate benefyte and pꝛofyte whyche they haue taken thꝛough gods woꝛde, that is to wyt that they be tranſlated frõ death to lyfe, and be now made the beloued ſonnes of God, to whych commodities and pꝛofytes al the perſecutions in the woꝛld be not able to be compared.

Maruayle not (ſayeth S. Jhon) though the worlde hate you. We knowe that we are tranſlated frome death vnto lyfe, bycauſe we loue our brethren.

O what an vnſpeakable ſolace and comfoꝛte is this (my frendes) vnto vs to know that we now lyue vnto God warde, albeit befoꝛe the woꝛlde we be daylye moꝛtifyed and euen kylled none otherwiſe thã ſhepe that go to the ſlaughter. And agayne on the contrary parte what a fearful & hoꝛrible thynge is it ỹ the wycked perſons whych purſue the godly be dead to god warde: We be than tranſlated frõ death to lyfe Wherfoꝛe: Bycauſe ſayeth Jhon we loue oure bꝛethꝛen. Surely my frendes, the louynge of our bꝛethꝛen is an open declaracion & token to the woꝛlde, that we be the chyldꝛen of God. Foꝛ he that ſayeth he hath faythe and loue towardes God, and yet loueth not hys neyghbour maketh a ſtarke lye. Foꝛ a good tree, muſt nedes bꝛynge foꝛth good frute. He then that loueth not hys bꝛother abydeth in death,

that

that is to saye, he is not yet rysen from death to lyfe wyth Christ vnto a new lyfe. Rom.vi
Yea saynt Jhon goeth forther and sayeth:
Who so euer hateth hys brother is a manslayer.
The law is spirituall
Surely my frendes the lawe is spirituall, and requyreth also the inwarde affections as Jhon doth here testifye. For not only he that kylleth by layeng on of handes and violence vpon hys brother is in daunger to the law of murther, but also he that pursueth hys neyghbour wyth hatred. So though that he be not a murtherer and mãsleer in outward dede, yet in harte he is. But no mansleer hath eternal lyfe abydynge in hym. For loke wyth what measure we meate to other, wyth the same shall it be measured agayne to vs. Mat.vij
Now in the doctrine and teachynge of charitie ye shal vnderstande, that it is the maner of thapostles euer to bryng vs to the exemple of Christ, whereby to frame our lyfe, lest we shuld inuent and deuise of our owne heades newe formes & fashions of louing our brethren. S. Jhon therfore doth here preuente vs and setteth forth Christ for an exemple to be folowed of vs, whych loued vs hys brethren not after a lyght and base sorte, but euen wyth the peryll of his owne lyfe. He wol haue vs than in lyke wyse to loue our brethren not lyghtly, but so vehemently ẏ when nede requyreth, we shulde not stycke to venture our goodes yea & our lyfe also for theyr sauetie & welth. By thys we knowe charitie, that is to saye, the loue of Christ towardes vs and what our loue and charitie ought to be, in asmuche as he gaue his soule or lyfe for vs, O what excedynge and vehemente loue
The loue of god toward vs

was thys of Christ? And shall we then shewe our selues churlysh and vnkynde agayne to hym and not to expresse our loue towardes him vpon our brethrē accordynge to hys commaūdement? For that whych is done to them he counteth it done to hym selfe.

Who so euer then hath thys worldes good and seeth hys brother haue nede, and shutteth vp his cōpassion from hym, how dwelleth the loue of god in hym? As who shulde saye, yf we be not beneficiall and good to our nedy and poore neyghbour, it is a sure token that we loue not God and consequently that he neyther loueth vs. And in contrary wyse, yf we be beneficiall and good to oure neyghboure for gods sake it is a ryght sure sygne and declaracion of our fayth towardes God and that god loueth vs Wherfore (deare brethren) let vs be mercyfull accordynge to therexemple of the heauenly father as Christ monysheth vs Luc.vi. And let vs not (as Jhon sayeth here) loue in worde, neyther yet in tonge, but in
i.tim, i dede and in trouth, and as saynt Paule sayeth, of a pure harte and of a good conscience, and of faith vnfayned. Whych thynge he calleth the ende of the cōmaundement. These be the worthy frutes of fayth.
These frutes yf we bringe forth we declare our sel-
psal, i nes to be good trees plāted by the ryuer syde whych bryngeth forth frute in due season, we declare oure selues to be of the nombre of them whych S. Jhon here speaketh of, that be translated from death to lyfe euerlastynge. Where we shall lyue eternally wyth the father, sonne, and holy goost. To whome be all glorye.

A M E N.

The

The goſpell on .ij. ſondaye after Trinitie.

The .xiiij. chapter of Luke.

Thargument.

☞ Chriſte in thys parable declareth that he is not apte to the kyngdome of heauen whych wyl ones laye hys hande to the plough & loke backe to hys affections.

IEſus put forth a ſimilitude to hys diſciples, ſayenge: A certayne man ordeyned a great ſupper, and bad many, and ſente hys ſeruaunt at ſupper tyme, to ſaye to them that were bydden, come: for al thynges are now ready. And they all atonce began to make excuſe. The fyrſt ſayd vnto hym: I haue bought a farme, and I muſt nedes go & ſe it, I pray the haue me excuſed. And another ſayd: I haue bought fyue yooke of oxen, & I go to proue them I praye the haue me excuſed. And another ſayde: I haue maryed a wyfe, and therfore I can not come. And the ſeruaunt retourned and brought hys mayſter worde agayne therof. Then was the good man of the houſe diſpleaſed, and ſayd to hys ſeruaunt: Go out quyckely into the ſtretes and quarters of the cytie and brynge in hyther the poore, and the feble, and the halt, and the blynde. And the ſeruaunt ſayd: Lorde it is done as thou haſt commaunded, and yet there is rowme. And the Lorde ſayd to the ſeruaunt: Go out vnto the hye wayes and hedges, and compell them to come in, that my houſe may be fylled. For I ſaye vnto you, that none of thoſe

men whych were bydden, shall tast of my supper.

OUr Sauiour Chryst (good christen people) consyderynge the vanitie of mens myndes in the worlde: whych for the mooste parte are wonte rather to talke of God, of hys word, and of the blessed state of the lyfe to come: thā ernestly to appoint theyr myndes to remoue out of theyr lyfes such impedimētes as myght hynder them from God and hys worde & shutte them out in cōclusion from the kyngdome of heauen, declareth in thys gospell as in a proper parable the great foly of suche as so content themselfe wyth wordes only and vayne prayses, and consyder no further to temper theyr lyues in suche wyse that an other daye they maye enioye in dede the euerlastynge lyfe in the kyngdome of heauen wherin they confesse so muche blysse & felicitie to be: as one ther was whych was syttynge at the table wyth Chryste hearynge hym talke of the resurrection of the iuste, sayd vnto hym: Blyssed is he whych eateth bread in the kyngdome of God. Chryst takynge occasion of hys wordes taught both hym and all other in hym, that many ther were whych could cōfesse wyth theyr mouth such to be happy ẏ shulde be receyued there, but yet in the course of theyr lyues semed not much desyrous to be partakers of that blysse, howe greate so euer it be & how frely so euer it be offred: or howe kyndly so euer they be called ther to, whose vnkyndnes, and forgetfulnes of theyr owne welth and commoditie he resembled and lykened to such gestes as were gently & louyngly called to a rych feaste wel & aboundauntly prepared in all thynges, and yet refused to come: hauynge very vayne excuses for them

selues

selues, whose vnkynde behauiour was repoꝛted to the feastmaker & moued hym to displeasure & to renounce them foꝛ theyꝛ vnwoꝛthynes & to take other to syt at hys feast. Whyche although they were but of pooꝛe estimation, yet bycause they were ready w̄ great thankes to receyue the lyberalitie of the feaste maker so gently offred wythout theyꝛ deseruynge, they were admytted to sytte at hys owne table wyth hymselfe & had the fruition of those delicates, which the other that were fyrst called refused & despysed. Here is mater (my frendes) foꝛ vs that be Gentyles to consyder wyth great thankes to almyghty God, that where as the people of the Jues were fyꝛst called by the seruauntes and messangers of hys woꝛd, to the great supper of the ioye of heauen, and they refused to come: that then it pleased the father of al mercy to sende hys seruauntes to call vs to his said feast, whych of al people were mooste vnwoꝛthy, and furdest from hym, in somuch as we were wyde of all truth and lyght, syttynge in mooste blynde darkenes of errour and ydolatrye, wanderynge in the bye pathes and croked wayes of our owne lustes and ymaginations, so pooꝛe and voyde of all grace that in stede of the true God we honoured moꝛtal men and bꝛute beastes as our God. Thus pꝛouoked we hym fyꝛst, these were our merytes and deseruynges vnto hym: And yet pleased it hym to sende hys seruauntes to pꝛeach vs hys gospell and by the violence of so great gentylnes offered vs and earnest callynge on vs by hys Apostles, we were bꝛought into his holy house & church of hys electe: and there plenteously were set befoꝛe vs to receyue frely ꝑ innumerable graces

graces & benefytes contened and promyſed in the worde of the goſpell: ſo that now Chriſt wyth al his ryghtuouſnes, wyth all hys iuſtice and holynes is frely gyuen vs to our welth and commoditie yf we wyll applye our ſelues by fayth and charitie to oure callynge. Yf we ſe the want of ryghtuouſnes in our ſelfe & be anhougred therfore, let vs ſue vnto Chriſt and he ſhall replenyſh vs therwyth. Yf we be ſtũge wyth ſynne, and wolde be delyuered from the daunger therof: in Chriſte ſhall we fynde clere remyſſion and ſhalbe quyte diſcharged. Yf we wante ſtrength to fyght agaynſt our inuiſible enemyes, the worlde, the fleſhe, and the deuell, in Chriſtes power and aſſyſtence ſhall we no fayle haue the victory and ouercome them all. Yf we deſyre to be delyuered of thys tranſytory world and to be preſent wyth God to ſyt at hys table, let vs a whyle tary in hope vntyll the Lorde call vs and we ſhall not doubt but be caryed thyther wyth his holy angels, wyth hym to dwel for euer. He hath not prepared thys ſupper of euerlaſtynge lyfe of hys fre mercy onely but hath alſo as frely prepared all neceſſarye helpes and meanes for vs to vſe to the better attaynynge of thys ſupper. Onely let vs be ware by the exemples of the Jues that we be not vnkynde to ſo mercyfull a callynge leſte we be refuſed as they were. We be not more in gods fauour than they were. They were gods elect people, we were not ſo. They were ỹ chyldren of the houſe, we were forayners and ſtraungers and none of the houſeholde. They were the natural braũches, we are but grafted in theyr ſtockes and receyued in theyr rowmes. We ought to feare the more, that we

ſhall

shall not be spared, yf we shewe vnkyndnes as they dyd. Ye haue herd what were the lettes, wherby the Jewes were drawen abacke from theyr saluation: One had bought a farme and was so holly bente to improue and enlarge that, to beare rule and raygne in the worlde, that he hadde no leasure nor space to gyue eare to the feastmakers callynge, and to come to hys supper. An other was so busely set about hys oxen and other possession, couetously gatherynge lucre and gaynes, to enrych hymselfe, that he chose rather to lose the commoditie of that delicate supper then to lose hys gaynes. An other excused hymselfe that he had maryed a wyfe, and therfore answered he that he coulde not come. He desyred not to be excused, as the other two dyd, but sayde flatlye that he coulde not come, so harde it is for hym to come to Christ, whych hath hys harte set vpō ỹ flateryng vanities and pleasures of the worlde. Let vs take hede my frendes that we be not so ouercome of these cuel affections before rehersed, that we folowe not them and refuse to come to the supper of euerlastyng lyfe where vnto we be called. Let vs call to mynde what Lu.xiiij
our sauiour Christe sayeth, excepte we renounce all that we possesse, we cā not be hys disciples. It is not euell to haue rule and dominion in the worlde: but so to set our hartes vpon our dignities and preeminence, that we shal for the sauegard of them forsake the truth, and peruerte iustice: that is abhominable before God. So to ensue honoure and worshyp, that we shall labour by falshode and sedition, by secrete conspiracye to gette it, that is abominable before God, and wylbe surely reuenged: for God euer ha- i.pet.v

teth the proude in harte, he setteth hymselfe a parte
Psalm. xxxvi. agaynst them, euer to depose such. Though (sayeth Dauid) the vngodlye shyne hymselfe neuer so hye yet I sawe hym whan he was exalted aboue the Cedre trees, brought downe agayne to the grounde: I sought hys rowme and place, but he was wasted and vanyshed awaye lyke the smoke: Kepe therfore (byddeth Dauid) innocency and beholde equitie: for the godly man hath euer permanent issue. It is not euell to haue ryches and possessiõs: to vse the course of lawfull occuppenge, but so to ensue our gaynes that we shall not spare by ryght or wronge to gette them, ẏ is wyckednes before God. So to possesse ryches that vnmercyfully we shall kepe them and not relieue the poore with our superfluities, as Christ cõ
Math. xxv. maundeth vs to be stewardes of hys goodes cõmyted in our trust, that is the thynge which prouoketh hym to displeasure to pronoũce that it is very harde
mat. xix for a rych man to entre in the kyngdome of heauen: more easy for a camell to go thorowe a nedles eye.
i. tim. vi Of all mischyefe is couetyse the roote and foũtayne sayeth S. Paule, & sayeth that they whych desyre to be rych fall into temptacion and snare of the deuell and to dyuerse lustes hurtfull and foolyshe, whyche drowne men in death and destruction. It is that affection sayeth sayncte Paule whyche make the suers therof to erre frõ theyr fayth: They can neuer haue leasure to wayte vpon Christ and his worde that folowe thys affection: saye, and cal Christ what ye wyl they haue no lust nor desyre to come vnto hym. And the reason of thys thynge he openeth in an other
a. co. iiij place where he sayeth, that the Gospell is not receyued.

ued of these worldlye men bycause the God of thys worlde hath blynded theyr vnderstandynge leste the lyght of the gospel shuld shyne & appeare vnto thē. As these.ij.euell affections I meane the desyre of dominion and authoritie, and the insaciable desyre of ryches be greate impedunentes and lettes that hynder many a man from saluation: so is the affection to pleasures of thys worlde as great a let,in whome it raygneth,to cause them set lytel by the callynge of God to thys great feast of the glorye to come.
This affection is so subtle,that where the other two can not alter and occuppe the mynde of many men, yet of thys they be ouercome. A beastly affection to be led wyth the volupties of thys worlde,and therfore Christ compareth them to swyne walowynge in the myer of beastly and carnal lyfe, and wolde haue no perles cast before them, for they can none otherwyse do but trede them vnder foote & despyse them. Let vs therfore good people take good aduisement, let vs consyder of what gentlenes and mercy we be called. Let vs consyder whereto we be called,not to payne and mysery,but to feastynge and banketting in the kyngdome of heauen. We prouoked not God to call vs by our meryte which were nothynge but blyndnes and Idolatry,but he of hys mercy preuented vs,only to haue ỹ prayse of our saluacion which wyl come at hys calling. Let vs cōsider how great a zele God beareth to our helth whych semeth to be an grye whan we refuse to come at hys callynge, & not only calleth vs and leaueth vs there,but hath prouided all thynges to helpe vs to come thyther wher vnto we be called,hys worde we haue,hys sacramē-

tes, and hys holy spirite worckynge in our hartes we haue, to be present wyth vs, to strengthe vs to come. Yf we come we be saued and shalbe blessed for euer, if we com not but make our excuses, we deceiue our selues, and for the loue of vayne and transytory delytes and pleasures lose the lyfe euerlastynge. And what shall it auayle to wynne all the worlde & lose our soules Yf we refuse to come to thys feast, let vs not loke to be bydden to any other: for it is ỹ last feast and none other to be loked for after. No better messanger could he sende to vs to moue vs to come to thys feast than hys owne welbeloued sonne. God graunt vs all grace so to heare the callynge of almyghtye God to thys hys mercyfull feaste, that we may be redy to come vnto hym in thys lyfe by grace and in the lyfe to come to be at the feaste wyth hym in hys heauenly kyngdome in glorye. To whome wyth the sonne, and the holy goost be euermore honoure and prayse worlde wythout ende. Amen.

The Epistle on the .iij. sondaye after Trinitie.

The .i. epistle of Peter the .v. Chapter.

Thargument

☞An exhortacion to humilitie.

BRethren, submyt your selues therfore vnder the myghtye hande of God, that he maye exalte you whan the tyme is come. Cast all your care vpō him: for he careth for you. Be sober & watch, for your aduersary the deuell as a roarynge Lyon walketh about, sekynge whome he maye deuoure:

whome

whom reſyſt ſtedfaſt in the fayth, knowynge, that the ſame afflictions are apoynted vnto youre brethren, that are in the worlde. But the God of all grace whych hath called vs vnto hys eternall glory by Chriſt Ieſus, ſhall hys owne ſelfe (after that ye haue ſuffred a lytell affliccion) make you perfyt ſetle, ſtrength, and ſtablyſh you. To him be glorye and dominion for euer and euer. Amen.

THys epiſtle (good people) is a ryght comfortable leſſon, exhortynge vs to lowlynes and modeſtye by the hope of euerlaſtynge rewardes whych remayne vnto vs. Fyrſt therfore ſaynt Peter byddeth vs here to be humbled vnder the myghty hãde of god. But what calleth the ſcripture to be hũbled? Surely to be humbled ſygnifyeth in holy ſcripture to be throwen downe, to be depreſſed, and vtterly to be brought to nought, ſo that diſpayryng of al mãs helpe, we perceyue both that we be nothynge & that we can do nothyng, vpon whych humilitie alſo a certayne outwarde ſobernes and mekenes foloweth to wardes the worlde. They that in thys wyſe beynge humbled, do caſt the hole truſt and affiaũce of theyr harte vpon God ſhall at length no doubt be promoted and auaunced vp on hygh. Let vs then my frendes be humbled, let vs ſubmytte oure ſelues vnder the myghty hãde of God, that is to ſay let vs know, that whyle we ſubmytte oure ſelues one to another, we exhibite and do thys office of obediẽce not to mẽ, but to God hymſelfe. And aſſuredly thys oughte to be a ryght ſyngular comforte vnto vs, yf we knowe that we by our obedience do pleaſe not mẽ only, but

What is to be hũbled.

also God hymselfe. But ye woll obiecte agaynst me. Who wolde not wysh to be obedient vnto God? Ye saye well, but we worshyp God wyth thoffice and seruice of obedience, whan we honoure our neyghbour wyth obedience, whom god commaundeth to be honoured. Let vs then my frendes be meke and hũble aswell in weale as in wo, and let vs euermore haue in remembraunce the myghty hande of God, where wyth we knowe that we shall ones be delyuered, yea and also be exalted. But when? surely in due tyme, not whan it semeth good to vs, but whan God shall se it mooste conuenient for vs. And let vs cast all our care vpon hym, let vs (I saye) commende and committe our cause to God, whych shall fyght and care for vs.

Seconde, for asmuch as the deuel hateth nothynge worse then mutuall obedience and subiection in the congregacion: Saynt Peter also in thys epistle monysheth vs that we shulde be sobre & watch, lest ỹ deuell disturbe our concorde, and whyle we be aslepe come and sowe tares accordynge to the parable of Christ in the.xiij.chapter of Matheu. Let vs thã be sober aswel in our doctrine, as in our outwarde cõuersation and maners of lyfe. Let vs be vigilant & prudent in all our doynges and procedynges. And why? For our aduersary (I say not ỹ worldes aduersary but ỹ aduersary of thẽ which folow godlynes,) I meane the deuell busely wythout ceasynge walketh about lyke a roarynge Lyon on euery syde, to what ende? to deuoure and vtterly to destroye vs.

Tanq̃ leo rugiens.

Surely (good people our mortall enemye the deuell is euer lyenge in wayte not agaynst the worlde but agaynst

agaynst such as renounce the worlde & folow Christ I meane such as be ryght christian mē and women to thintent he myghte chase and dryue them awaye from the confession of the Gospel vnto foule and vncleane lustes, whome onles we resyst wyth fayth, sobrenes, watchyng, and warenes, he wol surely haue the vpper hande of vs, and cast vs downe hedlong. How then shall we chase awaye the deuel wyth outwarde and carnall thynges? No truly, but with sted fast fayth, whych commeth from the harte cleauyng fast to Christ the Lorde and conquerour of Satan our enemye, knowynge this, that the same afflictiōs be appoynted to ỹ hole christen brotherhod through out the worlde. Wherfore we ought not to thynke that we only be tempted and troubled, but we suffer it in cōmune wyth so many as are earnest beleuers of Christes holy worde.

Fynally we be here cōforted agaynst the crosse and temptacions and be put in mynde by saynt Peter, ỹ the God of all grace whych hath called vs to hys eternal glorye by Christ our Lorde, woll at last delyuer vs, and not suffer vs to be tempted aboue oure powers, and where he suffreth vs to be tempted, yet he wyll make perfyte our temptacions and wyl confirme, strengthen, and stablysh vs in them, lest we perysh or take a fal and so be vtterly vanquyshed of our enemy and be confounded. To hym be glorye, prayse, & dominion worlde wythout ende. Amen.

The

The Goſpell on the .iij. ſondaye after Trinitie.

The.xv.chapter of Luke.

Thargument.

☞ The parable of the hundred ſhepe and of the grote.

THen reſorted vnto hym all the publicanes & ſynners, for to heare hym. And the phariſees and ſcribes murmured, ſayenge: He receyueth ſynners, and eateth wyth them. But he put forth thys parable vnto them, ſayenge: What man of you hauynge an hundred ſhepe (yf he loſe one of them) doth not leaue nynty and nyne in the wyldernes, & go after that whych is loſt, vntyll he fynde it? And whan he hath founde it, he layeth it on his ſhulders wyth ioye. And aſſone as he cõmeth home, he calleth together hys louers and neyghbours, ſayenge vnto them: Reioyſe wyth me for I haue foũde my ſhepe, whych was loſt. I ſaye vnto you, that lykewyſe ioye ſhalbe in heauen ouer one ſynner that repenteth, more than ouer nyntye and nyne iuſt perſons, whych nede no repentaunce. Eyther what woman hauynge ten grotes, yf ſhe loſe one doth not ſhe lyght a candell, and ſwepe the houſe, and ſeke diligently tyl ſhe fynde it? And whan ſhe hath founde it, ſhe calleth her louers and her neghbours together, ſayenge: Reioyce wyth me, for I haue founde the grote whych I had loſt. Lykewiſe I ſay vnto you, ſhall there be ioye in the preſence of the angels of god, ouer one ſynner that repenteth.

IN thys Gospell (deare brethren) is set before our eyen the notable exemple of the louyng kyndnes and mercy of Christ towardes vs wretched synners and lost shepe, vnto whome only thys gospell is pro pouned for a synguler comforte. For the pharisees & scribes whych be blynded with theyr owne proper iu stice, be not only no partakers of thys moost comfor table Gospell, but more ouer they vtterly vnderstād it not. Yea whan they se that Christe bestoweth hys Gospell vpon synners, they grudge therat, & inuye that they shulde haue such fauour and grace at hys handes.

The publicanes then, that is to saye, customers, tribute gatherers, or baylyfes, whych amonges the Jues and namely amōges the religiouse pharisees were counted vnholy persons, and the other notori= ous and open synners resorted to Christe, to heare hym. They had herde much of hym, and what won= ders and myracles he had shewed amonges the peo ple, and namely they had herde of hys comfortable doctrine. Wherfore they come now, knowyng them selues synners, and therfore not quyet in theyr cōsci ence, to seke rest to theyr soules, and to heare Christ, whome forthwyth he louyngly receyueth, and lyke a tender and a good physician goeth about to laye his medecine and salue to theyr diseases. All hys paci= ent hearers and humble suters he healeth, not onely in body, but also in soule. But the moost holy and re ligious pharisees and famouse doctours of the law and scribes are nothynge content herew̄, they mur= moure, they grudge, they snouffe at hym, and what saye they? Lo thys felowe, whyche is reported to be Publica nes.

the ſonne of God and whych maketh himſelfe ſo per
fyte and holy a perſone receyueth ſynful perſons in
to hys company, and eateth & drynketh wyth them.
But he put forth this parable vnto them. &c. Good
people ye ſhal vnderſtande, that our mayſter Chriſt
bycauſe he wolde not gyue a iuſt cauſe of offenſe to
the phariſees & ſcribes, ſtudyeth to heale them wyth
two feate parables, by whych he teacheth, that not
without cauſe, he receiueth ſynners and eateth with
them. Yea he declareth, that hys office requyreth to
preache glad tydynges to the poore, not to breake a
brouſed rede, nor to quenche the ſmokynge flaxe, as
Eſa.xl. Eſay had prophecyed of hym. Moreouer that hys
offyce and feate was to feede hys flocke lyke a ſhepe
herde, to gather together the lambes with hys arme
Ezechi. to releue them in hys boſome, alſo ſuch as be loſt to
xxxiiii. ſeke vp, ſuch as go aſtraye to bringe agayne, ſuche
as be wounded to bynde vp, ſuche as be weake to
make ſtronge, and ſo forth. Al theſe offyces of Chriſt
be euery where recorded in ſcripture, and he doth ex-
preſſe them here in the parables inſuynge, to thintēt
he wolde ſhewe that he doth not amyſſe in that he re
ceyueth ſynners and taketh meate wyth them. In
dede Chriſt myght haue made anſwere to the phari
ſees and ſcribes wythout parables euen wyth open
textes out of the prophetes concernynge hys offices
But thys he doth not, that hearynge they ſhuld not
heare, and ſeynge they ſhuld not ſe, but at laſt ſhuld
peryſhe by the iuſt iudgement of God. And in theſe
parables lyeth hyd the ryght dradfull iudgement of
God agaynſt theſe proude religious and holy pha-
riſecs that woll euermore iuſtifye themſelues which

ſhalbe

ſhalbe reiected and ſhaken of wyth theyr iuſticies, where as the penitent and lowly ſynners ſhalbe receyued. What man of you, (ſayth Chriſte) whyche yf he haue an hundred ſhepe and fortune to loſe one of them wyll not forthwyth leaue the foureſcore & nyntene in wylderneſſe, and go after that whych is loſt vntyll he fynde it? And whan he hath founde it, for ioye he layeth it on hys ſhulders, and he cõmeth not ſo ſone home, but he calleth together hys frendes & hys neyghbours and deſyreth them to reioyſe wyth hym for the fyndynge agayne of hys loſt ſhepe. So ſayeth Chriſt, ioye ſhalbe in heauen ouer one ſynner that repenteth more then ouer foure ſcore and .xix. perſons whych nede no repentaunce. My frendes what meaneth thys parable? who is thys ſheperd or ſhepemayſter? Surely it is our mayſter Chriſt, he feedeth hys ſhepe, he teacheth all men in the wylſome & deſerte worlde, of theſe ſhepe, one ſtrayth abrode and is loſt, the other in theyr owne conceytes and iudgement erre not but be ſtyll in the ryght waye and therfore they nede not to be ſought and to be redemed. And truly (good people) the nomber is very ſmal of them ỹ ſhalbe ſaued, for the reſt of the people thinke themſelues iuſt and ryghtuous perſons by the merytes of theyr owne workes. The ſhepe that goeth a ſtraye ſygnifyeth them whych know themſelues ſynners, theſe doth Chriſt ſeke vp, yea he came for theſe mens ſakes that he myght redeme them. Here then ye ſe the fynall cauſe and vſe of Chriſt. The ſonne of man came to ſeke and ſaue that was loſt, he came into thys worlde to ſaue ſynners. So then there be .ij. ſortes of iuſt or ryghtuous perſons in the worlde.

The declaracio of the parable

Eſa. xlij

He that knowlegeth his synnes & vnworthines, and beleueth on hym that iustifyeth the wycked, is iuste by fayth, and he is the true iust and good person.

Iustice phariſai call.

The other is he that woll be iustifyed & made good by the workes of the lawe, thys iustice is called the phariſaicall iustice. Of thys iustice Christ speaketh thus. Onles your ryghtuousnes passe the ryghtuousnes of the scribes and phariſees, ye shall not entre into the kyngdome of God. And in the .xvi. chapter of Luke he sayeth. Ye be they which iustify your selues before men, but God knoweth your hartes.

Math. v

The seconde parable of the woman whych had lost a grote, and after much sekynge, founde it agayne, meaneth the same thynge, that ỹ other parable doth

☞ In dede the woman is a weake vessell. So Christe applyeth hymselfe to the weake and vnperfyte persons. The woman lyghteth a candell, swepeth her house, seketh diligently her coigne that she hath lost she neuer ceaseth tyl she hath foũde it agayne. Euen so carefull and desyrous is our Sauiour Christe to

☞ call synners to repentaunce. Now yf ye woll knowe the cause of our repentaunce, ye shall vnderstande, that it is not our owne worke nor our owne meryte and deseruynge, but bycause Christ our shepeherde seketh vs, yea we shulde vtterly perysh strayenge in the wyldernes, yf Christ our herdmã sought vs not vp. But how doth he seke vs? Truly by hys worde, whyche beynge preached vnto vs reproueth vs of our wandrynge and strayenge abrode, whyche knowen, we be brought agayne by Christe our pastoure and shepeherde to the flocke, that is to wyte, we be made the true members of the true church. And af-

ter

ter we be ones reduced and brought home agayne to the flocke, we be not set in a felde alone by our selues, where we alone shall fede, but togyther wyth ỹ rest of the flocke and vnder our shepeherde we seke all one and the same fode and do the same that the rest of the shepe do. Finally forasmuch as Christ sayeth, that the angels in heauen do ioye vpon such as repent, we be here taught ỹ repentaunce is a worke very acceptable and pleasynge to God.

Wherfore my frendes let vs not be lykened to these religiouse proude and presumptuouse Pharisees & scribes whych murmured and grudged at the tẽder harte and kyndnes of our Sauiour Christ, & which iustifyed themselues, despysynge all other in comparison of them, bycause of theyr owne tradicions and obseruaunces & therfore thoughte they had no nede of Christ. But let vs humbly and thankfully at the preachynge of Christes holy worde, whyche it hathe pleased hym now in these last dayes to disclose and open agayne vnto vs, to repente vs of oure wandrynge out of the ryght waye. And thã doubtles the angels in heauen shall haue more ioye ouer vs, thã ouer all those which were counted mooste holy & perfyte persons in the syght of the worlde. Whych angels also at oure departure out of thys vale of mysery shal cary vp our soules into heuen, where we shall haue the mooste ful fruition of all ioye wyth Christe our Lorde. To whome wyth the father and holy goost be all glorye. Amen.

On the.iiij.ſondaye

The Epiſtle on the.iiij.ſondaye after trinitie.

The.viij.chapter to the Romaynes.

Thargument

☞In thys epiſtle we be comforted to beare aduerſitie well in worth, ſeynge it is the waye to euerlaſtynge glorye.

BRethren, I ſuppoſe that the afflictions of thys lyfe, are not worthy of the glory, whych ſhal be ſhewed vpon vs. For the feruent deſyre of the creature abydeth, lokynge whan the ſonnes of god ſhall appeare, bycauſe the creature is ſubdued to vanitie, agaynſt the wyll therof, but for hys wyll whych hath ſubdued the ſame in hope. For the ſame creature ſhalbe deliuered from the bondage of corrupcion into the glorious libertie of the ſonnes of God. For we know, that euery creature groneth wyth vs alſo, and trauayleth in payne, euen vnto thys tyme. Not only it, but we alſo which haue the fyrſt frutes of the ſpirite, mourne in our ſelues alſo and wayte for the adoption of the chyldrē of god euen the delyueraunce of our bodye.

THe holy Apoſtle ſaynt Paule welbeloued bre-thren and ſyſters conſyderyng the ſtate of true chriſten men whych lyue godly in thys worlde to be full of aduerſities and troubles whych be offred vn-to them both by the worlde, the fleſhe, and the deuel, and knowynge the weake power of fraile men to be farre vnable to ſtande ſtedfaſtly in them, onles they be armed & fenſed with the armoure of gods worde, exhorteth vs therfore in thys epiſtle by dyuerſe rea-ſons

Pſalm. xxxiij.

sons to pacience and sufferaũce: and comforteth vs wyth the great ioye and glorye that shal be declared vnto vs in the worlde to come. He affirmeth vnto vs that what so euer we can suffer in thys worlde is but shorte and transytory: but the ioye that we shall receyue is durable and euerlastynge. Howe great so euer the payne be of oure aduersitie that we suffer here, I thynke it nothynge (sayeth saynt Paule) to ỹ glorye that shall appeare vnto vs, which is so great and infinite that it can not be comprehended of any mans vnderstandynge. I. cor. ij Esa. lxiiij. It farre passeth the eye of man to se thorowe it, or the eare to heare ỹ greatnes therof or the harte of man to vnderstande the glorye that God hath prepared for them ỹ loue hym, which are content after the exemple of hys welbeloued son Christ to suffer and to beare theyr crosse wyth good harte and wyll. Let vs therfore behold not so much the greefe and despyte of persecution and displeasures of thys worlde, as the bryghtnes and excellency of the glorye that we shalbe in, whyche although we se it not wyth our corporall eye, yet wyth the eye of our fayth in the myrrour of goddes worde we se it much more clerly, and shall more surely enioye it thã we se & enioye those thynges, whyche be vnder oure corporall syght. Yf the greatnes of aduersitie feareth vs, let vs call to mynde that whan we suffer innocently, we suffer wyth Christ and Christ wyth vs. Yf we be of the body by true fayth, than maye we be sure that the heade beareth parte wyth vs and helpeth vs in our aduersitie. In hys power & assistence we shall ouercome. Of our selfe we be to weake, but in hys power sayeth saynt Paule in whom is my cõ phil. iiij

sorte I can do all thynges. Let noman thynke it im possible to beare paciently the losse of name, of goodes, of wyfe and chyldren, to beare the great assaultes of the deuels temptacions: for to ouercome the stronge & vnruly affections of our corrupte nature, and therupon in cowardnes to gyue ouer and suffer our selues to be led vnder theyr captiuitie, nay there is nothynge to harde to be performed of a christian man in whome the spirite of God is abydynge.

Ioh.xvi Take good hart sayeth our Sauiour and captaine Christ I haue ouercome the worlde and al these for you. It is not impossible for you to resyst & to haue the victory: for fayth subdueth all thynges and hath the victory of al thynges that be agaynst you, for al thynges be possible to fayth. Thys is the comforte Mat.ix. that a christian man maye haue to consyder that it is not hys aduersitie alone whyche he suffreth, but Christ hys heade and captayne suffereth wyth hym. Act. ix. As he sayd to Saul whā he persecuted the christian men, Saul Saul, why doest thou persecute me? It i.tess. iij ought to be no straunge thynge to vs to suffer. For Heb.xij saynt Paul sayeth that we be ordeyned for thys vse and purpose. In chastisement doth god nurture his chyldren whome he loueth. Yf our lyfe be in chastisement and aduersitie and we lyue in pacience: we may haue good hope that as we be made lyke to Christe in trouble and affliction, so shall we be lyke to hym in glorye. The waye to pleasure is by aduersitie, to welth by infirmitie, to glorye by rebuke and shame, to ryches euerlastyng, by transitory pouertie. After none other sorte walked our sauiour Christ in thys Math. x worlde. It were vnmete the disciple to be aboue the

mayster. It were not mete the souldioure to be more delicatly handled than hys captayne. Who can requyre of God to be spared frō hys crosse, where god spared not hys owne deare and welbeloued sonne Christ? He suffred al reproffes and afflictions & suffered to the death of ꝯ crosse and yet deserued it not, why than shuld not we that be synners content our selues to suffer, whether God ordeyneth aduersitie to fall vpon vs, for our synnes to thintent to purge vs of them, or whether he wolde haue vs suffer for the tryall of oure faythe, hat so by oure pacience, we myght glorifye hys name and edify our neyghbour by our exemple? Let vs blisse our selues in the name of the father, of the sonne, and the holy goost, & offer oure selues to beare what so euer he thynketh mete for our soule. Let vs praye that we may haue fayth to stande and not be ouercomed of the temtacion of aduersitie. It is no small cōforte to vs that we suffer not alone. Such an vnitie & consente is there betwene the members of Christes mysticall body, that what one member suffreth, all the residue fele the grefe of the same: & beare theyr parte of the burthen And yf thys semeth not ynough all the creatures of God, seme to fele our aduersitie and to suffre wyth vs: and desyre and tarye for (in hope) theyr delyuerance. They seme to vnderstande, as they be abused in the worlde, that so also be the electe. They se themselues created of God to the vse and necessitie of mā, whom they serue w̄ ryght good wil, & they se thē selfes otherwhyles sore abused in excesse & riot, & therfore they be greued therwyth. And yet though it be against theyr wylles, they are styl subiecte for his sake that ordeyned them, and are cōtent for his plea Ro.viij. Phil.ij. i.co.xij Heb.iiij

sure to be subiecte to mutabilitie and beare pacient-
ly the vanitie of mē in theyr abuse in hope yet ones
of delyueraunce. They desyre not to be aboue ỹ dig-
nitie of goddes deare and chosen seruauntes, whom
they se vnworthely dealte wythal in the worlde, but
beare theyr bondage and captiuitie well in worth, ta
kynge such parte as goddes mooste worthye creatu-
res do, for they knowe that they shal ones be delyue
red, not only from theyr payne and trauayle in chaū
gynge and renewynge themselues frō tyme to tyme
for mans vse and commoditie, in perpetuall genera
tion and corruption: but shal also be delyuered from
the abuse whych the vngodly holde & occuppe them
vniustly in. Al lybertie and delyueraunce they loke
for in hope, whych they knowe certaynly shall than
chaūce to them, whan they shal se ỹ chyldren of god
deliuered from theyr labours and trauayles and set
in theyr glorye of ioyfull rest. Thys is the delyue-
raunce whych all creatures sorowe and wayle dayly
for, and are in as feruente desyre to se thys delyue-
raunce, as the woman whyche is in trauayle of hyr
chylde longeth for the delyueraunce therof. In a pa
rable (good frendes) thus saynt Paule speaketh vn
to you, to comforte you, that for some solace of your
payne and aduersitie, ye haue all ỹ creatures of god
suffer with you. Count it not for any vayn inuentiō
fayned of saynt Paule, for he sayd that he knewe it
to be thus in dede, that al creatures do suffer parte
wyth goddes electe in theyr troubles. Which thinge
myght we lerne and know also yf we woll consyder
wyth better aduysement the thynge whych he spea-
keth. For consyder me what doth it sygnifye to vs:
whan

whan we se the wery oxe wayle and pante vnder his
yooke: the horse grone vnder hys burthen, and the
poore lambe blete whan he is drawen and dryuen to
hys slaughter: whã all beastes trauayle wyth payne
and doloure to increase in theyr kynde, whan al crea
tures are subiecte to such continuall alteration, for=
med and reformed frõ one fasshion to another, what
sygnifyeth it vnto vs but that they be partakers of
such paynes as goddes seruauntes be put to?
They suffer and resyst not, for so they se such porci=
on to fall to the electe of God. And therfore in hope
of delyueraũce they abyde what so euer the vse and
necessitie of man requyreth of them, or yet what soe=
uer abuse and tyranny mans malyce put them to.
And thus in theyr paynfull trauayle they continue
tyll the daye come whan goddes chyldren shalbe de=
lyuered of all theyr mysery, which they lõge for both
for the electes sake and theyr owne also. Thys de=
syre and carefulnes is not in vnreasonable creatu=
res only, neyther do they alone suffer such veracion
and abuse in the world to be wrongfully dealt with:
but we our selues (sayeth saynt Paule) whych haue
the fyrst frutes of goddes spirite, endowed wyth sin
guler prerogatyues aboue other of goddes house=
holde, beynge the heades and teachers of the people
and made of God ỹ vessels to receaue and kepe the ij co.iiij
mooste worthy and excellent treasure of hys gospell,
we our selfe are in daunger & subiecte to manyfolde
aduersities in the worlde, in somuch that we are as
men dayly in daunger and iudged to death, and are
reputed as shepe euermore ready to the slaughter.
We se so many vnworthy thynges done in ỹ world, Ro.viii.

that we desyre to be out of the worlde and to be with Christ. Such combraunce and greuaūce we fele in thys corruptible body, that we sygh and dayly lōge to be delyuered. We desyre much to haue thys taber
ij.cor.v. nacle of our bodyes to be chaunged and altered that we maye be endowed wyth our heuenly house from aboue. Now (my frendes) these thynges well consy=
Eph.vi dered, let vs take vpō vs ꝑ armure of God, to fyght agaynst our inuisible enemyes. Let vs pacientlye abyde all griefes and displeasures of thys lyfe, that we maye raygne wyth Christ another daye. It is no smale ioye that we be called to. It is farre passynge all the passions that we can suffer here. And let vs as I sayd call to mynde, that we suffer not alone. Christ our heade suffereth wyth vs, by whose assystence, we shalbe able to stande. And suche cōmunion and felowshyp is there betwene the mēbers of Christes body, that what the one suffereth, all other suffer wyth it. Yea al ꝑ creatures of god are partakers wyth vs, and in hope to be delyuered they suffer pacientlye. No creature shulde desyre to be exempte frō trouble in thys worlde: seynge Christ goddes naturall sonne, was not exempt, seynge goddes holy prophetes and apostles were not exempt. Let vs thā cō mytte our selues into the handes of God, and arme our selues wyth pacience, so that we maye glorifye goddes holy name by our well doynge, that an other daye, we maye be taken for hys well beloued chyldren.

To whome be all glorye
for euer and euer.
A M E N.

The

The Goſpell on the .iiij. ſondaye after Trinitie.

The. vi. chapter of Luke.

Thargument.

☞ Chriſtian lawes be here deſcribed.

IEſus ſayd vnto hys diſciples. Be ye mercyful, as your father alſo is mercyfull. Iudge not and ye ſhall not be iudged: Condempne not, and ye ſhall not be condemned. Forgyue, and ye ſhalbe forgyuen. Gyue, and it ſhalbe gyuē vnto you: good meaſure and preſſed downe, and ſhaken together and runnynge ouer ſhall men gyue into your boſomes For wyth the ſame meaſure that ye mete wythall, ſhal other mē mete to you again. And he put forth a ſimilitude vnto them. Can the blynde leade the blynde? Do they not both fall into the dycke? The diſciple is not aboue hys mayſter. Euery man ſhall be perfyte, euen as hys mayſter is. Why ſeyſt thou a moate in thy brothers eye, but cōſydereſt not the beame that is in thyne owne eye? Eyther how canneſt thou ſaye to thy brother, Brother, let me pull out the moote that is in thyne eye, when thou ſeeſt not the beame that is in thyne owne eye. Thou ypocrite caſt out the beame out of thine owne eye firſt and rhen ſhalt thou ſe perfytly, to pul out the moat that is in thy brothers eye.

GOod people our Sauiour Chriſt in thys goſpell ſetteth forth vnto vs certayne chriſtian lawes that is to ſaye certayne officies or duties of charitie and frutes of fayth.

Fyrſt he byddeth vs be mercyfull and tender of hart

But after what sorte? As paynyms or publicanes be? No, but euen accordyng to the exemple of our heauenly father. Why, how mercyfull is oure heauenly father vnto vs? Surely he whan we were hys enemyes and had deserued no kyndnes at hys handes, yet of an excedyng mercy whych he bare to mākynd, vouchesaued to sende downe hys only begottē sōne to redeme vs wyth hys moost precious bloude. He also from tyme to tyme as often as by frayltie we offende hys maiestye, yf we humbly aske mercy, forgyueth vs. Yea he sendeth hys rayne, he causeth the Sonne, the moone, the starres, and hys heuenly planetes to shyne, aswel vpon hys enemyes as frendes and louers. But yet (sayth Christ) blessed and happy be the mercyfull, for they shall agayne receyue mercy. He that hath the substaunce and goodes of thys worlde, and seeth hys brother in nede, and shutteth vp the intrayles of hys harte from hym, howe can the loue and charitie of God remayne in such a person, sayeth ỹ Euangelist Jhon? Certes, he that hath compassion and pytie of the poore, is a great gayner and who so fedeth, shalbe fedde agayne.

Math.v

i.Io. iij

Seconde, Christ byddeth vs here not to iudge, and we shall not be iudged. For he shall haue iudgemēte wythout mercy (sayth saynt James) whych sheweth no mercy. Let me alone therfore wyth vengeaunce sayeth the Lorde, and I shall requyte. But marke my frendes that thys is only spoken of priuate iudgement and priuate condemnation, that is to saye, I maye not be myne owne iudge, I maye not reuenge myne owne quarell, but I muste cōmytte the cause to God and he shall iudge my quarel and punyshe

Iaco. ii.

nysh accordyngly. It is not ment of publyke iudgement. For suche as be rulers and publyke officers represent not theyr owne persons, but they represent the person of almyghty God, and they be hys deputies and ministers. And for thys cause saynt Paule woll that euery soule shulde submytte hymselfe to ỹ authoritie of the hygh powers. For there is (sayeth he) no power but of God. Yea the iudges and Magistrates in scripture be called Goddes. Also saynt Peter thapostle sayeth. Submytte your selues vnto euery humane creature for our Lordes sake whether it be vnto a kynge as vnto ỹ chefe heade, or vnto rulers as vnto them that are sente of hym, for the punyshment of euell doers, and prayse of wel doers By thys texte of S. Peter ye se playnly ỹ it is lawfull for rulers to punysh. But punysh they can not, onles they iudge and condemne the gyltye. So thã it is lawfull for rulers, to iudge and to cõdemne, by cause they do it not in theyr own name, but as gods ministers and vycares. To thys do all the auncient exposytours and doctours agre, as saynte Austine, Hierome, Ambrose, Chrysostome and the rest. Wher fore the wycked Anabaptistes are to be banysshed whych condemne temporall or ciuile iudgementes. Ro. xiij. i. Pet. ij.

It foloweth in the texte.

Forgyue and ye shalbe forgyuen. Here iny frendes ye se, that onles we forgyue other mẽ theyr offences, whych they haue trespassed agaynst vs, our heauenly father woll not surely forgyue vs. And therfore we saye in our pater noster called ỹ Lordes prayer. Dimitte nobis debita nostra, sicut & nos dimittim⁹ debitoribus nostris. That is to saye: Forgyue vs Math. vj

our

our dettes or ſynnes, euen as we forgyue them that treſpaſſe agaynſt vs. So, yf thou canneſt not fynde in thy harte, to forgyue thy neyghbourc hys faultes thou mayeſt be ryght ſure, that god wyl not forgiue the thy faultes. He byddeth vs alſo gyue, and it ſhal be gyuen vnto vs. For frely haue we taken and ther fore frely we ought to gyue. What haſt thou (ſayeth Paule) but thou haſt receyued the ſame before of almyghty God? Surely, he that ſoweth ſkantly & nygardly, ſhall repe ſkantly. Yf we be faythfull ſtewardes in lytle, God wyll ſurely rewarde vs in muche. But he ỹ is vnfaythfull in lytle, how can he be faythfull in muche ſayeth Chriſt? Wherfore loke wt what meaſure that we mete wythall to others, wyth the ſame ſhal other men mete to vs agayne. I pray you (ſayeth our Sauiour Chriſt) can the blynde leade the blynde? Here he teacheth vs to be contente wyth hys doctrine, for els we ſhal wander lyke blynde betels. He is blynde whych hath not the pure & ryghte vnderſtandynge of gods worde, yf thys man teacheth, he teacheth not well, he can be no good leader or guyde.

Math xviij
Ro. xiiij
ij. cor. ix

Why ſeeſt thou a moate in thy brothers eye, but conſidereſt not the beame in thyne owne eye? O how vncomly, how wycked, how ypocrite lyke, how vnchariſtable a thynge is it, to iudge oure neyghbours of lyghte maters, where as we be an hundred tymes worſe our ſelues? Why do we not rather gētly bear, diſſemble, and interprete well the ſmall erroure and faulte of our brethren? Why do we not rather go downe to the intrayles of our owne harte, and ſe our owne ſtuffe? Eſope the fable wryter doth very

Eſopes wallet

well

well paynt vs, he sayneth that euery man hath two pookes or wallettes, the one hangynge before him, the other hangynge behynde hym. In that whyche hangeth before vs be put other mens faultes. Into thys pooke we be alwayes perynge and lokyng, but in the other pooke of the wallet whyche hangeth at our backe wherin our own faultes be put, we neuer loke. Wherfore he wolde haue vs turne the wallet an other whyle the cõtrary way. Assuredly he ought to be voyde of all faultes, that shulde be ready to speake agaynst other mẽ. Also it is directly agaynst the eyght commaundemente of God, to speake any false testimony or worde agaynst thy brother. Yet thys notwythstandynge it is lawful for the charitably to monyshe thy neyghboure of hys faulte, accordynge to saynt Paules lesson. Yf a man be founde in any faulte, ye that be goostly, reproue suche a person after a gentle sorte. Also he sayeth: Reproue, be- i.tim. v.
sech, blame tymely vntymely in all pacience. Crye, Esa. lviij
cease not, as a trompe lyfte vp thy voyce. Yf thy bro-
ther (sayeth Christ) trespasse agaynst the, go and tell Math.
hym hys faulte betwene the and hym alone. Yf he xviij
heare the, thou hast wõne thy brother, but yf he hear the not, than take yet with the one or two, that in the mouth of two or thre wytnesses euery matter maye be establyshed. Yf he heare not them, tell it vnto the congregacion. Yf he heare not the congregacion, let hym be vnto the as an hethen mã & as a publicane. Lo good frendes here ye be taught by Christe, to be tender harted or mercyfull accordynge to therexemple of the father in heauen, not to iudge, not to cõdemne but to remytte all to God and to gods minister the

tempozall ruler, we be taughte to be perfyte and not to be captiouſe but gently to wynke at the ſmall offenſes of our bzethzē. Theſe be the pzeceptes of our Sauiour Chziſt, wherby a chziſtian mā ſhalbe knowen. Wherfoze let vs earneſtly imbzaſe them & execute them in our lyuynge. So doynge we ſhall declare our ſelues, that we be in dede ꝑ chyldzen of the father in heauen whoſe pzoperties we folowe. To whome wyth the ſonne and holy gooſt be all glozye in infinita ſecula. Amen.

The Epiſtle on the.v.ſondaye after Trinitie.

The.i.epiſtle of S.Peter the.iij.chapter.

Thargument.

BRethren, be ye all of one mynde, of one harte loue as brethrē, be pytiful, be courteous meke not rendrynge euell for euel, or rebuke for rebuke: but cōtrary wyſe, bleſſe: knowing that ye are there vnto called, euē that ye ſhuld be heyres of the bleſſynge. For he that doth lōge after lyfe, and loueth to ſe good dayes, let hym refrayne hys tonge from euell, and hys lyppes that they ſpeke not gyle. Let hym eſchue euell, and do good: let him ſeke peace, and enſue it: For the eyes of the Lorde are ouer the ryghtuous, and hys eares are open vnto theyr prayers. Agayne the face of the Lorde is ouer them that do euell. Moreouer who is it that wyll harme you, yf ye folowe that whych is good? Yea happy are ye yf any trouble happen vnto you for ryghtouſnes ſake. Be not ye afraied for any terroure of thē, nether be ye troubled, but ſanctifye the Lorde God in your hartes.

IN thys Epistle good people thapostle Peter instructeth vs in a generaltye what it becommeth all good christen folke to do. Brefly therfore to conclude(sayeth saynt Peter) se ye be all of one mynde, as who shulde saye,be not contentiouse & stryuynge one agaynst another,neyther in lernynge, nor yet in your other worldly matters, but be ye compaciente, Compacient
that is to saye, suffer together and beare one wyth an other,be ye indowed with brotherly loue and charitie,be ye tender of harte & pytifull, easy to forgyue all offences, easy to departe youre goodes and money,as ye may spare it,to the relefe and succoure of your poore neighbour,se ye be also meke,courteouse, affable,gentle to speake vnto. Moreouer se ye rēder not euel for euell, but beare ye iniurye and wronge pacientlye,accordynge to the example of Christ,resignynge and commyttynge the punyshment and vengeaūce to gods hande,or to the correction of the ruler wyth is gods minister and which beareth not a Ro. xiij
swearde for nought. Yea rather contrary wyse,se ye do good,and blesse you them,that wronge you, and whych worke you displeasures,knowyng thys,that ye were called by the franke election of God & of his Ephe.i.
special grace and mere goodnes euen before the foūdacions of the worlde were layde, that ye shulde receyue not the blessynge of the world but the blessing of the heritage of God, that is to wyt, euerlastynge lyfe,whych heritage pertayneth vnto vs not as vnto naturall chyldren but as chyldren of adoption & election. For assuredly,my frendes, he that woll be happy and be counted iust eyther in thys lyfe before men,or in the lyfe to come wyth God, and wyth hys

holy angels, what shall he do sayeth saynt Peter. Let hym refrayne and temper his tonge from euel, so that he breake not charitie, and let hym holde in ꝛ represse hys lyppes, ꝯ they vtter no gyle, no deceypt, no fraude, no dissimulation, no hypocrisie, no vntrouth. Let hym, I saye, eschue from euel, and do the thynge that is good and honest both before God ꝛ man. Let hym seke not after discorde, variaũce, and debate, but after peace, after vnitie, after concorde, ꝛ let hym folowe and insue it. For be ye ryght well assured, that the eyen of the Lorde God are ouer the ryghtuouse, and hys eares are opẽ to theyr prayers. And agayne, the terrible visage and face of ꝯ Lorde is ouer all them that do euell, as who shulde saye: God loueth and fauoreth al such, as do wel ꝛ which lyue after a godly and honest sorte, ꝛ beynge in perfyte loue and charitye wyth theyr neyghbours and euen christen, he heareth theyr prayers, he accepteth theyr oblacions and sacrificies, as oure Sauioure Christ hath taught vs in the .v. chapter of S. Matheu. But on the contrary syde God hateth and abhorreth all such as be euel doers, yea and also he punysheth them whan he seeth hys tyme.

Fynally, the Apostle Peter doth here propoũde and set forth vnto vs two great commodities and profytes, whych folow them that worke well, the one is a tempozall pleasure and commoditie to be taken here in thys worlde, whyche is, that no man shall harme them, yf they lyue after a ciuile and honeste fashion amonges men in the worlde, the other is an euerlastynge and heauenly commoditie to be taken in the worlde to come, whych is, euerlastynge blesse. But

perad-

peraduentnre ye woll saye: What yf we do well and yet we be wrongfully vexed & troubled in ỹ worlde? ☞
Saynt Peter answereth, and sayeth. Happy are ye, yf ye suffer for ryghtuousnesse sake, and therfore he wylleth vs, not to be affrayed for any terrour of thē, neyther yet to be troubled, but thankfully to prayse and glorifye God in our hartes.

Hytherunto my frendes, I haue brefly declared the mynde of S. Peter vnto you, whych exhorteth you in thys epistle to good workes. But ye muste consyder that in the former parte of hys epistle he taught and spake of fayth to be reposed and set in our Sauiour Christ. For as saynt Austine affirmeth, it is the intencion that maketh the good worke, and it is the fayth that must directe the intencion. Let vs thā do good workes, accordynge to saynt Peters exhortacion here, of pure loue and faythe vnfayned. Austine

So doynge, we shalbe sure to be crowned wyth immortalitie by god the father of heauen. To whome be glorye and prayse for euer. Amen.

The gospell on the .v. sondaye after Trinitie.

The .v. chapter of Luke.

Thargument.

☞ Christ declareth the power of hys worde.

WHan the people preassed vnto Iesus to heare the word of God, he stode by the lake of Genezareth: and sawe two shippes stande by the lake syde, but the fysshermen were gone out of them, and were washynge theyr nettes. And he entred in to one of the shyppes (whych perteyned to Simō)

and prayed him that he wolde thruſt out a lytle frō the lande. And he ſat downe and taught the people out of the ſhyp. Whan he had lefte ſpeakynge, he ſayd vnto Symon: Launche out into the depe, and let ſlyppe your nettes to make a draught. And Simon anſwered, and ſayd vnto hym: Mayſter we haue laboured all nyght, and haue taken nothynge. Neuertheles, at thy commaundement I wyll louſe forth the nette. And whan they had thys done, they incloſed a great multitude of fyſſhes. But theyr net brake, & they beckned to theyr felowes (which were in the ſhyp) that they ſhulde come and helpe them. And they came, and fylled both the ſhyppes that they ſonke agayne. Whan Simon Peter ſawe thys, he fell downe at Ieſus knees, ſayenge: Lorde, go from me, for I am a ſynfull man. For he was aſtonnyed & al that were wyth hym, at the draught of fyſſhes whych they had taken: and ſo was alſo Iames and Ihon the ſonnes of Zebede, which were parteners with Simon. And Ieſus ſaid vnto Simō: feare not, from hence forth thou ſhalt catch men. And they broughte the ſhyppes to lande, and forſoke all, and folowed hym.

IN thys Goſpel (good people) Chriſt teacheth the vertue and power of hys worde, to thyntent to cō firme the fayth of hys diſciples, that he is the true Meſſias, God an man. Furthermore he taketh care for theyr bodelye ſuſtenaunce ſygnifyenge, that nothyng can wel proſper, onles he furthereth and putteth

teth hys hande therunto. Now thā after that Chriſt had preached in Galilie (as in the chapter before is mencioned) it came to paſſe, when the ſynfull people whych were troubled in conſcience wyth theyr offen ſes, preaſſed vpon hym, to heare the worde of God, that theyr conſcience myghte be healed by the medi= cine therof, he ſtode by the lake of Genezareth which is a water of Galilie, and he ſaw two ſhippes ſtande by the water ſyde, but the fyſhermen were gone out of them and were waſhynge theyr nettes. For they had laboured al nyght in vayne and had caught no fyſhe. Wherfore they now vtterly deſpayred to take any there, and therfore they were about to haue left worke. But our Sauioure Chriſte, knowynge all wythin hymſelfe, & ſeekynge herby occaſion, to ſhewe hys power (for thā is god wont mooſt of al to helpe, when man can do no good) entred into one of ỹ ſhip pes whych pertayned to Simon, whome afterward Chriſt named Peter. And Chriſt, wheras he was the ſonne of God and had all in hys hande, and myght haue commaunded, and taken awaye all, yet he dyd none of all thys, but mekely and gently prayed this Symon, that he wolde thruſt out his ſhyppe a lytle from the lande, to thintent he myght the more quyet ly ſyt hymſelfe downe and teache. But ye wyll aſke, why Chriſt ſat whan he taught? Surely, ſyttinge is a ſygne of a meke and peacible preacher, he was not a buſye and braggynge ſtryuer or contender, as ma ny preachers be, but he taught in mooſt quyet and ſober wyſe. And whan he had lefte ſpeakyng, he bad Simon launche out into the depe & let ſlyppe theyr nettes to make a draught. Here ye ſhall marke, that

Rogauit eum.

Sedens docebat.

Chriſt

Chriſt fyrſt feadeth the ſoule wyth hys preachynge, or euer he feade the bodye wyth meate, for els forthwyth, whan he had ſene ỹ fyſhermen waſhyng theyr nettes, he myght haue wrought the myracle folowynge. But Chriſt is euer wonte to preferre the fode of the ſoule, before the thynges pertaynynge to the ſuſtentacion of the body, and therfore he wylleth vs fyrſt to ſeke the kyngdome of heauen and the iuſtice therof, and all ſhalbe caſt vnto vs. Wherfore after he had fedde the people wyth preachynge, he confirmeth it wyth a myracle. For the vſe of all myracles is that by the ſame the doctrine of Chriſte ſhulde be confirmed. Now thys myracle tendeth herunto, that all our labour & trauayle for our bodely ſuſtenaũce is in vayne, onles the bleſſynge and helpinge hande of God be put therto. Wherfore theſe fyſhermen, by cauſe they fyrſt ſought the kyngdom of god, be now bydden to laũche out into the depe, and to let flyppe theyr nettes to make a draught. And albeit that Simon Peter diſpayred that the lettynge downe of the nettes coulde do any good, ſeynge they had laboured all the nyght before in vayne, yet anone he beleueth Chriſtes worde and applyeth hymſelfe by faith to the byddynge of Chriſt. So they dyd caſt downe theyr nette and caught an excedynge great nombre of fyſhes. Here we be exhorted to labour, and alſo to fayth, that we ſhulde beleue the worde of god, which yf we do, there ſhalbe no doubt at al for our lyuing, but it ſhall folow, not ſkaſely, but plẽtyfully, ſo that it ſhalbe ynough for Peter, & that Peter maye gyue parte to other. Now whan Simon Peter ſawe the great myracle that Chriſt wrought here wyth hym,

Mat. vi.

The vſe of myracles.

he

he fell downe at Jesus knees, sayenge: Lorde, go frō me, for I am a synfull man. Here good people we be taught, what we owe to the Lorde for hys benefites and large blessynge of foode. Fyrst to be thankefull vnto hym accordynge to therexemple of Peter. Secondly, that we shulde acknowlege oure vnworthynes, how we be farre vnworthy that God shulde bestowe so hygh benefytes vpon vs. And thys vnworthynes ought to sprynge of the knowlege of our sinnes, as Peter here lyke a good penitent person said: Lorde departe from me, for I am a synfull man. Repentaunte harte.

Thus a man to shewe hys kyndnes and to knowlege hymselfe a synfull person before God, the scripture calleth it the sacrifice of prayse moost acceptable to the Lorde of heauen. But what dyd our Sauiour Christ answere agayne vnto Symon Peter? Feare not from hence forth thou shalt catch men. Here we be warned by therexemple of Peter, James, & Jhon, to set all thynges behynde the studye of the Gospell, and yf by the state of oure lyfe we be called to the offyce of preachynge, to obey our callynge. But mans reason, as it woll rule all: so it is here also very busye, whych whan it heareth, ẏ these fyscher men left altogether and folowed Christe, forthwyth gathereth. Then after the receyuynge of the gospell we must forsake, wyfe, chyldren, landes, and all that we haue. To thys I answere, that thys conclusion can not be applyed to the exemples of these fyscher men. For they chaunged not the condicion and state of theyr lyfe. For the Euangelist doth not expresse that. But admytte they chaunged the state of theyr lyfe: Ye muste consyder that they were called to an

Obiecti on

Solutiō

other ſtate for they were called to catche men, that is to ſaye, to preach gods worde. Howbeit here is not preſcribed in theſe Apoſtles a commaundement for vs to folowe the ſame, albeit they left al ỹ they had. ☞ The fayth of ſayntes or holy perſons is to be folowed of all men generally, but it is not neceſſary that the workes ſhulde be egall in all. For els we ſhulde be compelled to become fyrſte fyſhermen, and afterwarde to leaue fyſhyngcraft as theſe diſciples dyd. Ye muſt vnderſtande then that the Goſpell perteyneth to the conſcience, and therfore it teacheth not ỹ chaunge of the temporall lyfe or ſtate whyche ciuile ordinaunce alloweth. Let vs then (my frendes) folowe the fayth of thys Apoſtle Peter, and hys penitent harte, confeſſynge our vnworthynes. And then doubt we not, but we ſhalbe called to the greate feaſte, where we ſhall ſytte at table wyth the hole company of heauen in the heauenly palace of God the father. To whome wyth the ſonne, and holy gooſt be prayſe and glorye.

A M E N.

The Epiſtle on the .vj. ſondaye after Trinitie. The .vi. chapter to the Romaynes.

Thargument

☞ Of the ſpirituall ſignification of oure baptiſme.

BRethren, knowe ye not that all we whych are baptiſed into Ieſu Chriſt, are baptyſed to dye wyth hym? We are buryed then wyth him by bap-

tyſme

tyſme, for to dye: that lykewyſe as Chriſt was rayſed vp from death by the glory of the father, euen ſo we alſo ſhulde walke in a new lyfe. For yf we be grafte in death lyke vnto hym: euen ſo ſhall we be partakers of the reſurrection: knowynge thys, that our olde man is crucifyed wyth hym alſo, that the bodye of ſynne myghte vtterly be deſtroyed, that henſeforth we ſhulde not be ſeruaũtes vnto ſynne. For he that is dead, is iuſtifyed from ſynne. Wherefore yf we be deade wyth Chriſt, we beleue, that we ſhall alſo lyue wyth hym: knowynge, that Chriſte beynge rayſed from death, dyeth nomore. Death hath nomore power ouer hym. For as touchynge that he dyed, he dyed concernynge ſynne once. And as touchynge that he lyueth, he lyueth vnto God. Lykewiſe conſyder ye alſo, that ye are dead as touchynge ſynne, but are alyue vnto God thorowe Ieſus Chriſt our Lorde.

After the holy Apoſtle ſaint Paule (good chriſtẽ people) had declared to the Romaynes the profyte of theſe two great artycles of our fayth, that is to ſaye, chriſtes death and his reſurrection, ſhewing them, that Chriſt by hys mooſt precious death purchaſed the euerlaſtynge remiſſion of our ſynne, and by hys reſurrection aſcended vp to heauen to open the gates therof for vs, and apeaſed ỹ wrath of the father and made vs in fauoure agayne wyth hym & that by this his dede we be iuſtified, made goddes louynge chyldren and the ryghte enheritours of the kyngdome of heuen: now in thys epiſtle he teacheth

vs an other lesson to be cõsydered in Chrystes death and resurrection, and setteth it before vs as an exãple to folow the maner therof in our owne selfe, meanynge it shulde not auayle vs to beleue that Chryste dyed and rose agayne from death: excepte we woll conforme our lyfe to hys death and resurrection.

Do ye not knowe (sayeth sayntPaule) what further thynge is sygnifyed vnto you in Chrystes death? or to what ende ye be baptysed? Uerely so many as be chrystened in the name of Chryst Jesus and by baptisme be grafte in the nomber of hys seruauntes, be therfore baptised that in a certayne similitude they shulde dye wyth hym. Such a signification and fygure hath Chrystes death vnto vs, that besyde that it is the pryce of our synnes, it monysheth vs daylye to dye to synne, dayly to mortifye and to flee ỹ euell affections and motions of synne and concupiscence rysynge vp in our hartes agaynst the wyll of God.

The significacion of baptisme

And verely such a sygnification hath the ceremonye of our baptysme also vnto vs. For whan we be plonged vnder the water, and be lyfte vp agayne: it meaneth nothinge els but that our synne is washed and slayne by Chryst, and we by hys grace lyft vp frome deth (whych our synne deserued) to euerlasting lyfe. It sygnifyeth furthermore that we there promyse to dye to synne & dayly to ryse vp agayne out of synne to a new lyfe, the lyfe of ryghtuousnes. And thys is the vertue & fygure of baptysme, whych yf we take not after thys purpose, we do but decepue oure selues wyth the outwarde token of the sacrament and lose the inwarde commoditie therof. Wherfore my frendes consyder the spirituall meanynge of this holy sa-

ly ſacrament, & let it put you in mynde that ye haue promyſed there a perpetuall mortificacion and penaunce of your ſynne: wherof it is a ſygne. Ye be ones baptyſed, and nede nomore to receyue the ſacrament, but yet the ſygnification therof muſte ye dayly fulfyll, that is, to dye to ſynne, & to ryſe more and more to perfytnes of lyfe. For we be not waſched from our ſynne by the bloude of Chriſte ſhed for vs in hys death, that we ſhulde retourne agayne therto but therfore be we clenſed, that from henſeforth we ſhulde defoule our ſelfe nomore wyth ſynne. And as Chriſt dyed and was buryed for vs, ſo ſhuld we dye and be buryed wyth him, that is to ſaye, ſynne ſhuld dye in vs and be vtterly as buryed, neuer to be ſene agayne in our lyfe. And as Chriſte was rayſed vp from death by the glorious ſpirite of the father to lyfe agayne, ſo ſhulde we dayly ryſe vp from the frutes of ſynne to a new lyfe & walke contynually there in. And as the power of goddes holy ſpirite rayſed Chriſt vp agayne from death to lyfe whyche worke redounded to the greate glorye and prayſe of God: euen ſo by the power of the ſame ſpirite, ſhall we be able to ryſe frō death of ſynne to the newnes of vertuouſe lyfe. In whych our doynge we ſhall in ſome maner, worke to the glorye of god when men ſhal ſe our well doynge: and prayſe the father of heauen for hys grace that he worketh in vs. Let then noman refuſe to mortifye hys euell affections that he fealeth in hym. That yf it be paynfull for hym to abſtayne from ſynne: let hym conſyder that els he can not be the chylde of God. For he is none of Chriſtes ꝑ hath not hys ſpirite, and by thys token is it knowen who

is grafte in Christe, and is in the state of saluatton. For it is not he whyche foloweth the lustes of hys flesshe, but he whych walketh after the spirite. Let vs consyder what saynt Paule sayeth here: Yf we be lyke Christ in the similitude of hys death: we shalbe partakers wyth hym in the generall resurrection, for yf the selfe same spirite ruleth in vs to fyghte agaynst synne whych raysed Christe from death to euerlastynge lyfe, it shall also rayse vs from the corporall death of our body to lyfe agayne and that to lyfe euerlastynge. And let vs knowe thys of suertye that as Christe hath not slayne synne and crucifyed it vpon the crosse, that we shulde lyue in it and serue the desyre therof but that we shulde be deliuered frō the daunger of it: euen so ought we to slee oure olde Adam, that is to saye, all euyll motions and lustes of synne whyche we inheryte by that we be Adams chyldren conceyued and borne in synne. I saye we ought to subdue hym all oure lyfe tyme & kepe hym vnder by the crosse of wylful penaunce and afflictiō, so by lytle and lytle to abolysh and expell out of our soules the hole body and lompe of synne & vicious nature wherin we be borne. In dede so to mortifye synne, that we shulde fele no motions therof so lōge as we be in the body, it can not be: but yet by goddes holy spirite yf we take good hede, we maye so lyue that we shall not serue synne and be led wylfully vnder the dominion therof. Wherfore they whyche so loue theyr euell affections, & they strye not agaynst them to subdue them to God: wante goddes spirite (the gage of theyr saluation) and so serue synne as theyr lorde and mayster: and therfore be vnder the

daunger

daunger of ſynne and deſerue the ſtypende therof
whych is euerlaſtyng deth: but he that wt good hart Rom.vi
and wyll ſtudyeth to reſyſt and fyght againſt ſynne
and the motions therof and laboureth to kyll it day
ly more and more, is now iuſtifyed from ſynne that
is to ſaye delyuered from the daunger and penaltye
therof. For ſaynt Paule ſayeth playnly to the Ro- Rom.ix
mayues. Yf ye mortifye the dedes of the fleſhe and
luſtes of the corruptible body, ye ſhal lyue, & in this
epiſtle he ſayeth the ſame, that yf we be folowers of
Chriſt in his death, that is in dyeng to ſynne, we be-
leue certaynly that we ſhall lyue wyth hym. Chriſte
ones was ryſen frō death and dyeth nomore, death
ſhall nomore haue power of hym, for in that he dyed
(ſayeth oure epiſtle) he dyed ones for all, and by hys
ones dyenge he deſtroyed ſynne for euer. He dyed
ones to ſynne and after he was ones deade he was
neuer aſſauted of ſynne after, but quyte diſcharged
of it and nowe lyueth to God and euermore ſhall he
enioye the lyfe whych he is now attayned vnto, and
ſhall neuer dye agayne. Euen ſo ſuppoſe you youre
ſelues deade to ſynne, that is to ſaye, thynke youre
ſelues ſo to be diſcharged from ſynne & that Chriſte
hath deſtroyed the power therof for you, as ye con-
forme your ſelfe to the lyfe of vertue. In baptyſme
ye dye to ſynne and promyſe to lyue to ryghtouſ-
nes: and therfore yf ye kepe youre promyſe you be
deade to ſynne and ſynne is vtterly deade in you, ſo
that ye folowe not the luſtes therof. Euen ſo the lyfe
whych you now lyue, is to God and to hys pleaſure
Ye lyue now by your fayth in ryghtouſnes, which
commeth by Jeſus Chriſt our Lorde not of any wor-
kes

kes of ryghtuousnes whyche we haue done sayeth S.Paule, lest we shulde glorye in our selfe for thys
Titũ. iij lyfe of grace wherin we lyue before God. But of his mercy hath he saued vs thorow the foũtayne of bap tysme wherin we be new borne agayne and renewed by the holy goost, to lyue thys newe lyfe acceptable before god. And as by the mercy of our Lorde we be set in thys lyfe of grace and strenghthed by hys gra cyouse spirite to contynue vs therin, no more to re-torne and fall to synne and to the lustes therof: euen so is the lyfe of glory which we now tary for in hope the gyfte of almyghty God thorow the merites and
Rom. vi purchasynge of Christe Jesu, that all myghte be of
i. cor. i God: and no flesche shulde glorye in his syght but he that wyll glory, let hym glorye in the Lorde. Nowe my frendes, these thynges afore rehersed wel consy-dered, let vs diligently laboure wyth oure selues to mortifye and subdue the euell desyres of our flesche. Yf we wyll haue any parte of Christes death and re surrection, let vs kepe batayl wyth the flesh and be-ware we be not subdued therof. We do boast of Christ in vayne, yf we serue the desyre of synne. For it is not ynough to say that we be christen men and that we pertayne to Christe, for he that sayeth he a-
1. Io. ij. byde in Christ (as wryteth saynt Jhon) must in such wyse walke in hys lyfe as Christ walked in hys, for it is not he (sayeth our Sauiour) whyche sayeth to
Mat. xij me Lorde, Lorde, that shal enter into the kyngdome of heauen, but he that doeth the wyll of my father whych is in heauen. How much then are they decey-ued whych in such wyse do fansye of Christ and hys death, that they care not into what synne they fall a

con-

continue in only trustyng vaynly vpon the merytes of the same: where here saynt Paule affirmeth that we shall neuer lyue wyth Chryst, excepte we mortifye our euyll affections and desyres, and lyue in ryghtuousnes. For though God requyreth fayth as ỹ fyrste entre to come to Chryste, yet he requyreth also, ỹ out of thys fayth shulde sprynge good and vertuouse lyuyng. Fyrst he sayeth in the gospel of saynt Marke. Repent and beleue the Gospell: It is no fayth that hath not repentaunce. It is a vayne repentaunce wherin be espyed no workes of repentaunce. Nowe the workes of true repentaunce be feare and drede of God, hatred of synne, purpose of amendemente, & diligence to watch agaynst the euell motions of syn Surely ther is no fayth, where the spirite of God is not: And there is not the spirite of God but the spirite of the deuell: where such frutes be raygnyng, as be adultery, fornication, wantonnes, hatred, stryfe, enuye, wrath, cõtention, sedition, partestakyng, murther, dronkennes, and excesse. The doers of these, yf they repent not: shall neuer be inheritours wt Chryst how much so euer they boast of Chryst. And agaynst these must we dayly fight to subdue them, yf we wil be of Chrystes flocke. For as saynt Hierom wryteth: Ne semel putemus ardorem fidei posse sufficere: semper crux portanda est, vt semper Christum amare doceamur. Ita apostolus portabat iugiter carnis mortificationem in corpore suo, quod qui facit omni tempore semper orat, semper pœnitet. &c.

Heb. xi.

Marc. i.

Gal. v.

Hiero. sup matthe. x.

Let vs not thinke that the feruentnesse of fayth canones suffyse, euermore must the crosse be borne, that

ſo we maye be taught euer to loue Chriſt. Thus dyd the apoſtle beare cõtinually the mortification of the fleſhe in hys body: whych thynge he that doth: dothe
Auguſt. ad Iuli. lib.iiij. cap.iij prayе alwaye and repent alwaye. Alſo ſaint Auſtine ſayeth: Whoſoeuer is wythout the fayth which worketh by charitie (though he ſeme to repent doynge it but faynedly) is an euel tree, and of ſuch a tree what
Mat.iij. ſayeth ſaynt Jhon baptyſt. Euery tree whych bryngeth not forth good frute, ſhalbe cut vp and caſt into the fyer. Let vs my frendes (all vayne preſumptions and falſe truſtes caſt awaye) labour to performe our promyſe whych we made at the fount ſtone, let vs I ſaye renounce the deuell and hys ſuggeſtions, and ſerue Chriſt our Lorde and mayſter by the true workes of ryghtuouſnes. Let vs watch daylye agaynſt oure euell diſpoſitions, that we maye lyke obedient chyldren of God glorifye God in oure
i.Ioh.iij lyfe. In ſo doynge we ſhall perſuade oute owne hartes that we pertayne to hym and that we haue the true fayth whych is of value before God. To whome wyth the ſonne and the holy gooſt be prayſe for euer and euer. Amen.

The Goſpell on the .vj. ſondaye after Trinitie.

The.v.chapter of Matheu.

Thargument.

Chriſt

☞ Chriſt correcteth the falſe doctrine of the phariſees and teacheth the true iuſtice.

IEſus ſayd vnto hys diſciples, Verely I ſaye vnto you: except your ryghteouſnes excede the ryghteouſnes of the ſcribes and phariſees, ye can not entre into the kyngdome of heuen. Ye haue herd that it was ſayd vnto them of the old tyme: Thou ſhalt not kyll: who ſoeuer kylleth, ſhalbe in daunger of iudgement. But I ſaye vnto you: that who ſoeuer is angrye wyth hys brother (vnaduiſedly) ſhalbe in daunger of iudgement. And whoſoeuer ſaye vnto hys brother, Racha, ſhalbe in daũger of a councel. But whoſoeuer ſayeth, thou fole, ſhalbe in daũger of hell fyre. Therfore, yf thou offreſt thy gyfte at the altare, and there remembreſt that thy brother hath ought agaynſt the: leaue there thyne offrynge before the aulter, & go thy way fyrſt, and be reconciled to thy brother, & then come, & offre thy gift

IN thys Goſpell (good people) our ſauiour Chriſt correcteth the corrupte doctrine of the Scribes and Phariſees, and vtterly diſproueth theyr ryghtuouſnes, and teacheth vs whych is the true ryghtuouſnes, ſayenge: Onles youre ryghtuouſnes paſſe the ryghtuouſnes of the ſcribes and phariſees, ye can not entre into the kyngdome of heauen. As who ſhulde ſaye, onles your cõuerſacion, your good lyuynge in loue and charitie, your ſtudye and zele to folowe gods commaundementes be aboue the phariſees, thynke not to come to heauen. Fyrſt ye muſte marke the difference betwene gods cõmaundemen-

tes and mans, whych is touched in thys selfe chapter a lytle before, where Christ sayd. whosoeuer shal breake one of these lest commaundentes, shalbe called the leste in the kyngdome of heauen, that is, he shalbe sure neuer to entre into heauen. Here ye may not gather, that these be lytle or small commaundementes of God. For Christe speaketh here after the iudgement of the people. For the scribes and pharisees had so taught and entysed the people to folowe the lawes and constitutions of men, that gods lawe was lytle or nothynge regarded. So that Christe there dyd speake after the maner and reputacion of them. But surely he that shal teache so, shalbe called the lest in heauen, that is, he shall not come there at all. For the pharisees had auaunced the lawes, commaundementes, ceremonies, tradicions, and inuencions of men aboue the lawes and commaundementes of god. Christ therfore expouneth the lawe accordynge to the mynde and sentence of God, whych requyreth euē moost pure affections of the harte, wher as the pharisees thought it ynough to fulfyl ỹ lawe in outwarde worke after theyr exposicion. Ye haue herde (sayeth Christ) that it was sayd vnto them of the olde tyme. Thou shalte not kyll. &c. My frēdes fyrst ye muste note, that it is the father of heauen ỹ speaketh these wordes, and that he speaketh them to euery one of vs. Nowe what meaneth he by these wordes? Surely he meaneth playnly herby, that thou mayst not slee neyther wyth thy body nor wyth any member. But seynge these wordes were spoken to man, let vs consyder, wherof man is made. Euery one of vs is made of body and soule. To the bo-

Howe Christ expouneth the lawe.

Non occides.

dye

dye longeth the heade,feete,armes,and the other mē
bers. In the soule or mynde of man do raygne affec
tions,as rancour,malice,hatred,grudge,wrath,and
enuie. To the bodye I saye perteyne all thy mēbers.
Then thou mayst kyll noman wyth thy heade, that
is,thou mayest gyue no token to any other man to
kyll,nor yet gyue counsayll to any other to do it.
Nor thou mayest kyll noman wyth thy handes. So
in lyke wyse of the mynde,thou mayst not be wroth,
nor out of charitie wyth thy brethren, nor desyre or
wyll them any hurte by corrupte affections of thy
mynde,yf thou doest, thou surely breakest thys cō=
maūdement. Now the Jues & pharisees dyd not vn
derstaude theyr lawe,but toke it carnally. For they
thought yf they did not kyl outwardly wyth sword,
all was saufe. But bycause they were so blynded
wyth ignorauuce, therfore Chriſte expouneth them
thys commaundement sayenge:

But I saye vnto you that whosoeuer is angry with hys brother wythout cause shalbe in daunger of iudgement,and who soeuer sayeth to hys brother (racha)shalbe in daunger of counsayll But who so euer sayeth foole,shalbe in daunger of hell fyre.

Racha is a sig ne or a gesture of an an gry per= son

Surely my frendes to beare malyce and yre in hart secretly agaynst thy neyghbour is not so greate as to speke it also,as to cal thy brother Racha, as who shulde saye,ah, or well. For vndoubtedlye it is a token of a greater malyce whan it breaketh out and is spoken. But it is a more offence to speake it wyth a greater violence,as to saye foole to thy brother in despyte and malyce wyllynge hym hurte, and it is

vndoubtedly ryght damnable, and so be they al thre but yet there be degrees. For loke how the grefe of the offense be spoken and done: so shall the payne be distributed. I saye they be all damnable, but the one is deper then the other. The greater the offence be, ỹ more paine in hel. But now a dayes we go further then to saye foole. For we call in despyte hoore mayster, theefe, horeson, vilayne, yea traytour, heretique, pharisee, infidele, and not alonly in speakynge, but also intendynge to auenge and execute our malicious mynde. Oh what a depe damnation hangeth ouer these men. How hygh a presumption is thys, to compare wyth God, to anaunce oure selues in gods rowme and to auenge our selues, whych thynge only perteyneth to hym. For he sayeth: Let me alone wyth vengeaunce and I shall paye it. It foloweth: Therfore yf thou offerest thy gyfte at the aultare, and there remembrest that thy brother hath ought agaynst the, leaue there thyne offerynge before the aultare. &c. Good people I praye you marke well thys maner of speakynge that Christ vseth. He byddeth vs leaue there our offeryng. He differreth no tyme, but sayeth, go by and by, and reconcile thy brother, or els I hate the and thy offerynge. Therfore fyrst reconcile thy brother and then come and offer vp thy gyfte. By recõcilyng of thy brother is meant to make hym at one, whan thou haste brought hym out of charitie, or hast seperated him out of Christes flocke and made hym the chylde of euerlastyng dãpnacion. And thys makynge at one, in to brynge hym agayne into Christes flocke & to make hym ỹ chylde

Reconcile.

of

of ſaluation. Furthermoze yf thou perceyueſt thy bzother offended and angrye wyth the, though thou haſt gyuen hym no cauſe: yet thou arte bydden here of Chriſt to go, and make him at one and then come and offer vp thy gyfte. After this maner thou muſte offer thy gyfte to the aultare & wyth a good mynde and glad harte and not grudgyngly. Foz els, all is nought that thou doeſt. Foz where the ſpirite of god is, there is lybertie. So that we muſte do all thyn= ges that God commaundeth vs to do, frely wyth a good mynde and a louynge harte.

Chriſt ſayeth, yf thou offereſt thy gyft. Here therfoze thou muſte conſyder fyrſte and knowe whether it be thyne oz no, foz yf it be not thyne, bzynge none. Su= rely as longe as thou getteſt thy goodes wyth true laboure and wyth no decepte, noz breakyng goddes cõmaundementes, & yf the pooze man hath no nede of thy goodes, ſo longe it is thyne owne. and thou mayeſt offer it. But yf thou kepeſt it awaye from the pooze man whã he nedeth it, oz getteſt it by any falſe meanes deceyuynge the people, than it is not thine, but thou arte a theſe and doeſt ſteale it. Therfoze then offer none, but reſtoze it agayne, foz yf thou of= fereſt it, it is in vayne, and God abhozreth both the and thyne offerynge.

But as touchynge thy tythes and ſuch offerynges as the lawe compelleth the to paye vnto thy curate, ſurely thou arte bounde faythfully and truly to pay them. Thou mayeſt not take from the pzeſtes due= tye, and gyue it to the pooze, foz then thou art a theſe and thou robbeſt Peter to paye Paule. Gyue ther= foze to euery one that whyche is hys. Gyue to thy

Tythes ought to be payde truly.

kinge

kynge hys duetye, to thy poore & nedye brother that whych charitie wylleth the to gyue, and paye thy curate hys duetye, yea though he be neuer so naughty of lyuynge, thoughe he be viciouse, proude, ambitiouse, and though he lyue neuer so gloriously and voluptuously.

Peraduenture thou wylt saye. Why, shall I paye my tythes and offerynges to such a curate to maynteyne hys vngracious lyuynge? Yea forsoth. Why? For the church hath so decreed and the lawes hathe ordeyned and commaunded. Therfore paye him his duetye wyth a good wyl, and no doute thou art discharged towardes God. But he for receyuynge and spendynge it on that maner is a stronge theke and shalbe hanged in hell for it, yf he make not amẽdes. In dede yf thou gyuest to suche a curate more then hys dutye, then thou mayest be a maynteyner of his euyll lyuinge and naughtynes. But yf he be a good curate doynge hys duetye, preachyng to hys parysh ners the worde of God, gyuing them exẽple of good lyuynge and teachyng them Christes rule, that they may knowe it and folow it: forsoth to such one thou canst not gyue to much. Why? For thou shalte be sure to haue it agayne whan so euer thou shalt haue nede of it. For such a charitable man woll surely not se the poore man wante.

Thus my frendes I haue declared vnto you the true ryghtuousnes that Christ requyreth of vs. Ye be here taught to mortifye the affections of ỹ harte. Yf ye do thys, ye shall shewe youre selues to be in dede ryght and perfyte christen people, the chyldren of saluacion and the enheritours of the kyngdome

of

God. To whome be honoure and glorye. Amen.

The Epistle on the. vij. sondaye after Trinitie

The. vi. chapter to the Romaynes.

Thargument

☞An exhortacion to good workes.

BRethren, I wyll speake grosly, because of the infirmitie of youre flesshe. As ye haue gyuen your members seruauntes to vnclennes and to iniquitie (frō one iniquitie to an other) euen so nowe gyue ouer youre members, seruauntes vnto ryghteousnes, that ye maye be sanctified. For when ye were the seruauntes of synne, ye were not vnder ryghteousnes. What frute hadde ye than in those thinges, wherof ye are nowe ashamed? For thende of those thynges, is deathe. But nowe are ye delyuered from synne and made the seruaūtes of god and haue your frute to be sanctified, and the ende euerlastyng lyfe. For the rewarde of synne is deathe: but eternall lyfe is the gyfte of god, thorough Iesus Christe our Lorde.

IN thys lesson (good christen people) thapostle S. Paule exhorteth the Romaynes and in them vs al, that now syth by the benefyte of Christes redemption we be made free frō the condempnation of synne and be iustifyed and reconciled to God the father of heauen by the mediacion of Christes bloude which was shed on the aultare of the crosse for our transgressions and offenses: we woll gyue our selues to good and vertuouse lyuynge. For albeit sayeth S. Paule, ye be enfraunchysed and made free frō synne

and as who ſhulde ſaye manumiſſed as bondmen be wonte: yet ye be not ſo vtterly fre, but ye be ſtyl in bondage and ſeruitude to ryghtuouſnes, that is to ſaye, to good lyuynge and honeſt conuerſacion. So ye be free and not free, free from ſynne, but bonde to ryghteouſnes and good lyuynge. I ſpeake groſſely humanū and after an humane faſhion ſayeth Paule to call you the bondmen and ſeruauntes of ryghtuouſnes But to thys improper and homelye maner of ſpeakynge I am dryuē bycauſe of the weaknes of your fleſhe. I am, I ſaye, fayne to applye & frame my wordes accordynge to your capacitie & vnderſtandynge I knowe ryght wel the infirmitie, and the weaknes of your fleſhe, whych as yet is not come to ỹ perfection, no nor can not come to ỹ ful perfection ſo lōge as ye be in thys mortall and frayle lyfe. Yea our ſauiour Chriſt hymſelfe a lytle before hys departure out of thys worlde, complayned of the infirmitie of the fleſhe. Wherfore my frendes, lyke as before ye receyued the Goſpell of Chriſt ye haue frely and volū tarely giuen and exhibited your membres as ſlaues and bonde to ſerue all naughtynes, all vnclennes & wyckednes, and that from one wyckednes to an ather euery one worſe then other. So now, where as ye be vnder grace, and become chriſten perſons and haue receyued Chriſtes Goſpell, I exhorte you that ye woll an other whyle ſerue ryghtuouſnes, that is to ſaye, that wyth all your myght and force, ye woll ſtudye and applye your ſelues to vertue, honeſt conuerſation and good lyuyng. Yf ye do thys, vndoubtedly ye ſhalbe ſanctifyed and made holy in goddes ſyght, whyle through ỹ worke and operation of the holy

holy gooſt new motions be created in you, whyche after a certayne maner ſhall anſwere to the lawe & ſatiſfye the ſame though in great infirmitie & weakenes, makynge you wyth your harte to loue God euen of a good conſcience and fayth vnfeyned. For ſo longe as ye were in your former ſtate, and knewe not Chriſte, but lyued in ydolatrye and blyndnes of harte, ſeruynge ſynne: ye were as fremen to ryghtuouſnes, that is to ſaye, ye ſerued her not, ye hadde no iuſtice, no ryghtuouſnes in you, ye were not vnder her power and dominion. I praye you then my frendes what profyte, frute, and commoditie toke ye at that tyme of your louſe and fre lyuynge, I meane of your ſynne whych ye cõmonly then haũted, wher of now that ye be in the ſtate of grace and haue receyued the tytle and alſo the religion of chriſten perſones, ye be aſhamed of. And why be ye aſhamed? Truly bycauſe ye percеyue ẏ the ende of ſuche looſe and vnruly lyuyng is death, and what death? death euerlaſtynge, eternal dampnacion in the fyre of hel, where is continuall weppynge and gnaſſhynge of teeth. But now good people ſeynge ye be infraũchyſed and delyuered from the bondage and conſequẽtly from the condemnation of ſynne: and are become the ſeruauntes of God: ye haue your frute into ſanctification, that is to ſaye, thys frute, thys cõmoditie thys auauntage ye haue therby, that ye be now ſanctifyed and made holy and iuſte perſons in goddes ſyght, and your ende ſhalbe euerlaſtynge lyfe. For truely ſo longe as ye were ſeruauntes to ſynne, ye coulde loke for none other rewarde, for none other ſtypende or wages, then death. Death I ſaye is the

Deth is the wages of synne.

vndoubted stypende of synne and of beastly lyuyng But contrary wyse,yf ye woll be folowers of tyghtuousnes,and force your selues to seruc God,vtterly renouncynge the stynkynge seruyce of synne: ye shall surely haue a farre contrarye rewarde, that is to wyt euerlastynge lyfe,which(as wryteth saint Austine)is a certayne rewarde of good workes, albeit the Apostle calleth it not so here,but he calleth it the grace or gyfte of God.Therfore herken what saynt Austine sayeth further.A stypende or wages due for the worke of a souldioure is payde and not gyuen,& therfore the apostle sayeth, the stypende of synne is death,to shewe that death is not vndeseruedlye put but due to synne. But grace yf it be not frely is no grace.Ye muste therfore vnderstande that euen the selfe good merytes of man be the rewardes of God vnto whych whan eternall lyfe is yelded, what is rẽdred but grace for grace: These be saynt Austines wordes.Wherfore good people let vs not thynke ỹ we be fre from good workes,by the bloud of Chryst but rather cleane contrary that we be nowe bounde to good workes accordyng to saynt Pauls doctrine here whych affirmeth that yf we serue synne,we shal be sure to haue the wages of synne euen euerlasting death.But yf we lyue vertuously and iustly & serue God,we shalbe sure to haue euerlastyng lyfe not as a rewarde of dutye but as a gyfte and grace of god, through Jesus Chryst our Lorde.To whome be all glorye.Amen.

Aug. in Enchiri. capi.cvi

Thewordes of S Austine.

The gospell on the.vij.sondaye after Trinitie.

The.viij.chapter of Marke.

Thargument.

The

☞ The myracle of the.vij.loues.

Whan there was a verye greate companye, and had nothynge to eate, Ieſus called hys diſciples to hym, and ſayde vnto them: I haue cõpaſſion on the people, becauſe they haue nowe bene wyth me thre dayes, and haue nothynge to eat and yf I ſende them awaye faſtyng to theyr owne houſes, they ſhall faynt by the waye. For dyuerſe of them came from farre. And hys diſciples anſwered hym: where ſhulde a man haue breade here in the wylderneſſe to ſatiſfye theſe? And he aſked them how many looues haue ye? They ſayd: ſeuen. And he commaunded the people to ſyt downe on the grounde. And he toke the ſeuen looues: and whan he had gyuen thankes, he brake, and gaue to his diſciples, to ſet before them. And they dyd ſet them before the people. And they had a few ſmal fyſhes And whan he had bleſſed, he cõmaũded them alſo to be ſet before them. And they dyd eate and were ſuffyſed. And they toke vp of the brokẽ meate that was lefte ſeuen baſkettes full. And they that dyd eate, were aboute foure thouſande. And he ſente them awaye.

In thys goſpel, good chriſten people, ye ſhal note, that they whyche fyrſt and formeſt do ſeke for the kyngdome of god and the ryghtuouſnes of ỹ ſame, can in no wyſe peryſhe and dye for honger, but that the grace of God doth preuente them in al thynges, as we ſe in thys hyſtorye howe tenderly and buſelye our Sauiour Chriſt prouideth for the peoples bode

 ly ſuſte-

ly sustenaūce, euen before they aske it, sayng: I haue compassion ouer the people forasmuch as they haue bene now with me thre dayes and haue nothyng to eate. Thys then is Christes order of fedynge, fyrste to repast ỹ soule with hys worde, and then to releue the bodye. But the worldly care is contrarye, accordynge to a Poetes sayenge: O ciues ciues, quærēda pecunia primum est, virtus post nummos. That is to saye: O citizens citizens, fyrst seke for money, and after money for vertue. But Christ sayth: Fyrst seke for the kyngdome of God and al these thynges shal be cast vnto you.

Horatius in epist.

An exēple of infidelitie

Secondly, here is described vnto vs an exemple of infidelitie in thapostles and vnder them in all suche as woll do as they dyd here, whyche leauynge gods worde & forgettynge all the myracles whych Christ had done before, by whyche they ought well to haue gathered that Christ myght haue fedde thys multytude without any bytayll at all, be decepued by the iudgement of reason whyche onely loketh vpon the thynge present, and thynketh thynges only to folow of sure occasiōs only. Surely whyle reason iudgeth thus, it iudgeth wel before the worlde in ciuile thynges. But before Christ and in his presence to cal reason into iudgement, & therupon to despayre of Christes power: is certaynly a point of infidelitie, namely syth before God there is nothyng impossible. And here furthermore we haue an exemple in Christe of great gentlenes and pacience, whych reiecteth not the vnfaythfull disciples.

Mat. xix

The tyme of gods helpe.

Thyrdly, here is prescribed vnto vs the tyme whan Christ is wont moost of all to helpe, whyche is euen

then

then when no occasion is present, but whan reason vtterly despayreth of her argumentes or coniectures. So Christe in this historye suffreth his Apostles a lytle whyle to delude themselues wyth the argumētes of theyr owne reason, that he might bringe them to the vtter denyall of themselues & also that they myght learne to flee to the almyghtynes of god wherby he is able to helpe, euen there where no occasion of helpynge is offered. We be neuertheles here taught and admonished, not to despise suche occasions of temporal lyuynge as be offered vnto vs. For Christ of his omnipotency myght haue made bread of stones, or myght haue caused foode to haue rayned downe frō heauen, or yf he had wolde, he myght haue fedde the people onely wyth the vertue of his worde. But Christ doth none of all these, but taketh the breade and the fewe fyshes whyche by occasion was ministred vnto hym, and by his blessynge of breade, maketh breade: and of fyshe, fyshe.

Fynally we be here instructed and taught, that bodely foode and sustenaunce wyth all other necessaries of our lyfe commeth vnto vs by the only prouidence and blessynge of God, yea euen then whan we thynke lest of it.

Wherfore good people accordynge to the lesson of this Gospel, let vs fyrst seke for our soule helth and foode, as we se the people dyd here, and doubt we no thynge, but God wyll prouyde well ynough for our bodely foode. Let vs not do as the Romane citizens dyd whych fyrst sought for money and then for vertue, but let vs fyrst seke for vertue and for the kingdome of God, and then wythout muche sekynge the

rest.

reſt ſhalbe aboundauntly gyuē vs. Let vs not truſt to much to our owne carnall reaſon as the Apoſtles dyd here, but let vs thynke nothynge impoſſible to God, yea let vs be ful aſſured that he wol helpe whā he ſeeth beſt hys tyme, beynge thzoughly perſuaded that all thynges come by the large bleſſynge of god To whome be all glozye. Amen.

The Epiſtle on the. viij. ſondaye after Trinitie.

The. viij. chapter to the Romaynes.

Thargument

☞ Of the mozti fication of the fleſhe.

BRethren, we are detters, not to the fleſhe to lyue after the fleſne. For yf ye lyue after the fleſhe, ye ſhall dye. But yf ye (thorowe the ſpirite) do mortifie the dedes of the body, ye ſhall lyue. For as many as are led by the ſpirite of God, they are the ſonnes of God. For ye haue not receyued the ſpirite of bondage to feare eny moare, but ye haue receyued the ſpirite of adoption, whereby we crye: Abba, father. The ſame ſpirite certifieth our ſpirite that we are the ſonnes of god. Yf we be ſonnes, then are we alſo heyres: the heyres I meane of God, and heyres ānexed wyth Chriſt: yf ſo be that we ſuffer wyth hym, that we maye be alſo glorifi-ed together wyth hym.

we ought to mor-tifie our luſtes.

FYrſt in thys Epiſtle we be taught, good chziſten people, that after we be ones grafted by the ſa-craiment of baptyſme into the holy communion of chziſten perſons and therupon thzough the interceſ-ſion and merytes of Chziſtes moſt holy bloude ſhed

foz

for vs be iustyfyed and reconcyled to the father of Heauen: we ought nowe not to lyue accordynge to the lust of the flesshe, but vtterly to mortyfye the dedes of the same, and to do the workes of the spirite, that is to say, not fleshly workes but spirituall workes, honest, vertuous, and charitable workes, the stypende and reward wherof is euerlastyng lyfe, whereas the rewarde of them that do otherwyse and that lyue after the flesshe is death without ende. And here the Apostle Paule setteth before our eyes aswell the promyses as the thretnynges & terrours, wherwith he frayth vs away from carnall workes, and exhorteth vs to the mortyfycacion of the flesshe and vnto ghostly workes whiche be semynge for christen men to vse. To the carnal workes he yeldeth for rewarde death, and consequently eternal damnacyon. To spirituall and good workes in place of rewarde he ascrybeth lyfe, wherein the godly parsons do here in this worlde lyue holyly, and after this worlde shall enioye eternall lyfe.

Secondly, we be here taught by S. Paule that yf we be right Christiãs, I meane, yf we lyue not after the flesshe, but after the spirite and christianly: we be sure to be the sons and chyldren of God. And on the contrary syde yf we lyue otherwyse, we be vndoubtedly the chyldren of Satã. And forasmuch as there be two sortes of spirites, the spirite of feare or bondage, and the spirite of adoptyon, wherof the fyrste pertayneth to wycked persons, and the other pertayneth to the good and godly persons: therfore ye shall vnderstande that they whiche haue the spirite of bõdage do all that they do coactly and not of a fre hert Two spirites.

these be the chyldren of the law or letter and be mere hypocrytes. But they whiche do good workes euen of a fre hert and not as cõpelled by feare of the lawe but euen of loue, these be the ryght chyldren of god, these be the true christians, these haue the harte and the grace in all their necessities to crye to God theyr father and to call hym Abba father and to aske of him with certayne and sure fayth all that they want whiche is necessarye for them to haue. These haue peace of conscyence, wherby they beynge iustyfyed and led of the spirite of god, be throughly persuaded in their conscience, that by the merites of Christ they haue God their mercyfull Lorde and father, whiche wyll bothe helpe them and here them in theyr nede. Of this peace speaketh S. Paule in the. v. Chapter of the Romaynes, saying. Nowe then that we be iustyfyed by fayth, we haue peace towardes God by our Lord Jesu Christ. But of the scruple feare wher with all hypocrites & no true christians by indowed,
i. Io. iiij. saynt John wryteth in this wise, feare is not in loue but perfecte loue casteth forthe feare, because feare hath torment.

The office of the holy goost

Thyrdly, we be here taught what is the moste prope office of the holy ghost, that is to say, to certyfye vs of our enheritaunce whiche we receyue in Christ Jesu. With this confyrmacyon of the holy Ghoste were all sayntes and holy men sealed euen as many as constantly stode and persisted in the confession of Christe and whiche at this daye do persyst. And for this cause dothe the Apostle oftentymes wyshe and desyre to suche as he wrote, the strengthnyng of the
Eph. iij holy ghost, as to the Ephesians, where he sayth.

For

For thys thynge do I bowe my knees that ye maye be strengthened by hys holy spirite. And of thys office or propertie whych the holy goost hath, he is oftentymes called the ernest, the pledge, the gage, the seale, or certificate. Ephe. i. ij. cor. i.

Fynally we be here instructed, that albeit we surelye knowe we be the heyres of God and felowe heyres with Christ, yet neuertheles it behoueth vs to be glorifyed by tarynge and mortifyenge of oure lustes, by patient suffrynge of tribulation and displeasures as the apostle sayeth here. Heyres wyth Christe yf so be we suffre wyth hym that we may also be glorifyed wyth hym. Wherfore my frendes yf we couet to be of the saued nombre: let vs accordynge to S. Paules exhortacion, kyll the lustes of oure flesshe, to thyntent we maye lyue and walke spiritually. Then in all oure nedes we shall as louynge chyldren be bolde to call to our moost tender and kynde father for succoure. Then shall we be certifyed by the holy goost, that we be the sonnes and heyres of God, and ioynt heyres wyth Christ wyth whome, yf we suffre wyth hym, we shall also be glorifyed. To whome be honoure and glorye per infinita secula. Amen. the way of glorifyenge vs.

The Gospell on the .viij. sondaye after Trinitie.

The .vij. chapter of Matheu.

Thargument.

☞Signes wherby to discerne false teachers.

IEsus sayd vnto hys dysciples. Beware of false prophetes, whyche come to you in shepes clothynge, but inwardly they are rauenynge wolues. Ye shall knowe them by theyr frutes. Do men ga-

ther grapes of thornes? or fygges of thystles? Euen so euery good tre bringeth forth good frutes. But a corrupte tre, bryngeth forth euell frutes. A good tre can not brynge forth bad frute: neyther can a bad tre brynge forth good frutes. Euery tre that bryngeth not forth good frute, is hewen downe, and cast into the fyre. Wherfore, by theyr frutes ye shall knowe them. Not euery one that sayeth vnto me, Lorde, Lorde, shall enter into the kyngdome of heauen: but he that doth the wyll of my father, whych is in heauē, he shal entre into the kyngdom of heauen.

FOrasmuche as (good christen people) it is harde to know false teachers and theyr doctrine: therfore our Sauiour Christ thought it not ynough to bydde vs beware of them, but he addeth also certain tokens and sygnes wherby we maye easely discerne and knowe them. They come (sayeth Christe) vnto you in shepes clothynge, but inwardlye they are rauenynge wolues. They come vncalled, vnappoynted, vnsent of God, naye sent rather of the deuell to blase and sowe abrode the ~~wycked~~ learnynge & doctrine ~~eyther~~ of the byshop of Rome, ~~or~~ of the cursed Anabaptistes, or of the sacramentaries, or brefly to conclude of some other vngodly and detestable here tykes. The Lorde of heauen kepe vs and preserue vs all from theyr infections. They come I saye vnsent for, accordynge to the sayenge of the prophete

Ier. xxiij Hieremye. Currebant & ego non misi eos. They ranne and I sente them not, sayeth the Lorde.

In outwarde appearaunce they seme moost holy men

men and of great ſimplicitie. But ſurely accordinge to the cõmon prouerbe they be foxes or rather wolues cladde in lambes ſkynnes. They be lyke painted and gaye ſepulchres, whyche be fayre wythout & full of all ſtynche and caren wythin. They come in ſhepes clothynge. What beaſt is more ſimple, more harmeles, yea more profytable alſo to the common welth then the ſhepe? But what be theſe falſe teachers inwardly? Inwardly ſayeth Chriſt they be rauenouſe wolues. The wolues propertie is to rauen, Ioh.x.
to rente, to ſpoyle, to deuoure the ſhepe. But nowe how ſhall we kepe vs and beware of theſe wolyſhe preachers? By theyr frutes, ſayeth Chriſte, ye ſhall knowe them, as who ſhulde ſaye. Yf they be good men in dede and ryght teachers and no hypocrites I meane no counterfeyte nor deceiuable preachers, they muſt nedes bringe forth good and godly workes, euen ſuch workes as God cõmaundeth them to do, and not workes of theyr owne deuyſinge & fantaſyenge, but ſuch as God alloweth, and whych procede of a fayth vnfayned. And not only they woll do them but alſo teache the ſame to other, euẽ as Chriſt and hys Apoſtles wold haue them taught & as they themſelues taught them, not that by them we ſhuld iuſtifye our ſelues as the proude and gloriouſe phariſee dyd that Chriſt ſpeaketh of in the.xviij. chapter of Luke, but that we ſhulde accordynge to theyr- Iu.xviij.
emple of the lowly publicane cõfeſſe our ſelues ſynners, and deſyre gods mercy. The good and ryghte preacher woll teach the people vnfaynedly to truſte & repoſe themſelues in Chriſt, to ſticke to the merytes of hys paſſion, & vtterly to renounce theyr owne

ryghtuousnes and merytes in gods syght. He woll teache them neuertheles to mortifye theyr carnal affections and to do good workes euen of a fre harte or els ẏ accordyng to Paules rule they declare them
Ro.viii. selues not to be the chyldren of God. For yf sayeth Paule,ye lyue after the flesshe,ye shall dye.But yf ye mortifye the dedes of the body through the spirite, ye shall lyue.But agayne he wol teache them not to
Rom.vi clayme heauen as of duetye for theyr workes sake, but rather for the promyse sake. For thoughe death be the wages of synne,yet eternall lyfe is no wages but (as Paule calleth it)the gyfte of God,throughe Jesus Christ our Lorde. Yea he woll teache them whan they haue done altogether,yet to confesse and saye that they be vnprofytable seruauntes.These I saye be the frutes of good teachers, these be the grapes,these be the figges that come of the good trees. They that teache or lyue otherwyse be naughtye & corrupte trees, & theyr frutes that they bryngе forth be thornes and thystyls.And I passe not though diuerse false teachers haue dyed moost cõstantly and pacientlу in theyr erronious opinions,as many papistes,and also Anabaptistes & sacramẽtaries haue done in our tyme,and as it is redde that certayne heretiques named Donatistes dydde in olde tyme.
Auſtine. Whose erroure S.Augustine confutynge wryteth, that in a christian man the sufferyng of death is not to be consydered,but the cause of sufferynge,that is to wyt,whether hys doctrine be suche that he ought to suffer death for,by the cõmaundement of God.

Seconde,we be here taught that wycked & euel doctrine can not endure but as an euell tree whyche beareth

beareth no good frute is hewen downe and caste in to the fyre: euen so it is wyth euel doctrine and wyth the teachers therof. Let men buylde vpon the foundacion of Christ what they woll, surely yf theyr buyldynge be stubble or haye that is to saye yf it be no sounde & sure doctrine, the fyre at length woll brēne it vp. But yf the buyldynge be golde syluer, or precious stones, it shall stande agaynst all tempestes. As we se at thys daye how the ~~papistical~~ doctrine at the touch stone of gods worde appeareth in the lykenes what it is, and how it begynneth to vanyshe awaye everywhere, where the gospell is preached. But the pure worde of God abydeth for euer. i.cor.iij

Fynally Christ doth teach vs here, that these glorious and holy hypocrites whych in outwarde appearaunce and in name appeare christiās speakynge alwayes of god, but doynge nothing ẏ god byddeth them do, shal not entre into the kingdome of heuen. But they shal come thyther, whych haue Christ, and the gospell not in theyr mouthes onely, but in theyr hartes also, whych do the wyl of Christ and lyue as the gospell teacheth them. These shall enheryte the kyngdome of heauen, where they shall lyue eternally in all ioye wyth the father, sonne, and holy goost. To whome be glorye. Amen.

The Epistle on the.ix. sondaye after Trinitie.

The.1. Epistle to the Corin. the.x. Chap.

Thargument.

☞Gods vengeaunce vpon euell lyuers and ydolaters is here let forth in exemples vnto vs.

Brethren

BRethren, we ſhulde not luſt after euel thynges as they luſted. And that ye ſhulde not be worſhyppers of ymages, as were ſome of them, accordynge as it is written: The people ſat downe to eat and drynke, and roſe vp to playe. Neyther let vs be defyled wyth fornication, as ſome of them were defyled wyth fornicatiō, and fel in one daye. xxiij. thouſande. Neyther let vs tempte Chriſte, as ſome of them tempted, and were deſtroyed of ſerpentes Neyther murmure ye, as ſome of them murmured and were deſtroyed of the deſtroyer. All theſe thinges happened vnto them for exemples: but are written to put vs in remembraunce, whome the endes of the worlde are come vpon. Wherfore let hym that thynketh he ſtandeth, take hede, leſt he fall. There hath none other temptacion taken you, but ſuch as foloweth the nature of man. But God is faythfull whych ſhal not ſuffer you to be tempted aboue your ſtrength: but ſhal in the myddes of the temptacion make a waye, that ye maye be able to beare it.

THys leſſon my frendes of the holy apoſtle ſaint Paule conteyneth certayne notable exemples of gods vengeaunce and punyſhmēt whych he toke vpon the vnfaythfull fathers of olde tyme, whyche where as God had mooſt plentyfully heaped vpon them hys innumerable benefytes & graces: yet they euer abode vnfaythfull and wolde not in any wyſe chaunge nor amende theyr naughty and beaſtly lyuynge. And therfore they ſuffered horrible punyſhe-

ment

mentes aſwell for theyre myſbeleue as for theyre euell and deteſtable lyuynge. All whych thynges (as ſayeth thapoſtle) chaunced vnto vs in fygure, that is to wyt, that we ſhulde therby lerne to feare God, to beleue in God, to amende our lyfe, to gyue our ſelues to good workes, & not (bearynge our ſelfe bolde vpon vayne and ydell fayth) to force not howe we lyue as many ſwete brethren and new goſpellers or rather falſe brethren & falſe goſpellers at thys daye do, whych thynke they offende not what ſo euer they do, but that they haue full remiſſion of theyr ſynnes euen in the myddes of theyr abhominable lyuynge bycauſe they perſuade themſelues to be choſen and ſanctifyed before the begynnynge of the worlde. O Lorde, what a deueliſh and damnable perſuaſion is thys? What ſpirite of errour, what deuel occupieth and vexeth theſe men thus to thynke? And yet they woll be counted great clerkes and allege nothynge but ſcripture for them, they be full of ſaynt Paule. But they belye ſaynt Paule and they falſefye ſcripture. For ſaint Paule myſreported, is not S. Paule. Nor ſcripture that is wreſted is not ſcripture. Let theſe perſons then beware the ſoden vengeaunce of God whych hangeth ouer theyr heade. For yf God ſpared not the Iſraelites vpon whome he had heaped ſo many benefytes and whych were hys choſen and peculiare people, ſurely he wyl not ſpare vs, neither ſhall our baptiſme, our hearyng of gods worde nor hys grace ỹ we haue receyued any thynge helpe vs, onles we conſtantly continue and abyde in oure religion and chaunge our lyfe into better. So then we be here monyſhed, that thoſe alonly be ſaued and

Falſe goſpellers.

do entre into the lãde of promysse, whych stande fast to the ende, as Christ sayeth in an other place. He that continueth to the ende, shalbe saued. These exemples then of the fathers be warnynges and fygures vnto vs, that we shulde not lust after euell thynges as they lusted, as that we shulde not be ydolaters that is to saye, that we shulde not gyue to creatures suche honoure as is due only to God the creator & maker of all thynges, as the Israelites gaue to theyr golden calfe, and as the byshop of Rome do clayme at thys daye to haue, whych woll haue Emperours, kynges, and prynces, to fall downe prostrate on the grounde and to worshyp hym, euen as
Mat. iiij the deuell wold haue had Christ to do to hym. ~~Wherfore in so doynge he resembleth the deuell and is no better then an Antichrist~~, forasmuch as such honour is due only to God, As Christ there declareth alledgynge scripture for hym. Furthermore ỹ we shulde not commytte fornicacion, as they dyd, as the hista-
Nu. xxv rys of Phinees telleth, for whych defylynge of themselues there fell in one daye. xxiij. thousande. Also that we shulde not tempte Christe, that is, that we shulde do nothynge contrarye to fayth and despice such meanes and remedies as God hath appoynted for vs to vse in al thynges, as the Israelites dyd, & therfore were destroyed of serpentes, as it is red in the. xxi. chapter of Numeri. Finally that we shulde not grudge and murmoure agaynst God of an ambicious mynde, sekynge seditiously & contenciously an other callynge then God hath appoynted vs vnto, as Chore, Dathan, and Abyron dyd, and were destroyed of the destroyer. All these thynges I say befell.

fell,to be exemples,presidentes and fygures, to admonysh vs, how God taketh vengeaunce vpō such dissolute and careles lyuers, and to put vs in remēbraunce whych be now in the later dayes of ỹ world Wherfore my frēdes he that thynketh that he stāde Stare.
that is to wyt,that he ryghtly perceyueth and vnderstandeth all thynges and walketh now surely in the knowlege of God,so that he despyseth al other in cōparison of hymselfe and iudgeth euery man at hys pleasure,let hym take hede lest by reason of hys surenes and pryde he fall agayne from grace,from vnderstandynge and frō the knowlege of gods worde. Now albeit many temptacions haue assaulted vs,& that we haue therby also gone astreye,yet we ought to comforte and lyft vp our selues wyth thys ryght comfortable sentence of sayntPaule,that the temptacion which hath taken vs is humane,and such as commonly chaunceth to men. But God is faythfull and iust of the promyse whych he maketh to such as feare and stande in awe of hym. For surely he woll not suffer vs to be tempted ouer that we be able to beare,accordynge to the peticion in our pater noster ☜
Let vs not be ledde into temptacion. For doubtles God tempteth no man to euel, but euery man is tēpted of his owne cōcupiscence and flesh whē god permytteth it so to be. But God shall in the myddes of the temptacion (yf wyth ernest prayer ye woll desyre hym) make a waye that ye shalbe able to beare it. Let vs then (good people) yf we be true christen persons and do answere to our name,stande in awe euer of God, not tempte hym, not prouoke hym to anger and vengeaunce, but mekely and louynglye

wo7ke and walke as he hath cõmaũded vs to walke So ſhall we haue eternal bleſſe wyth God. To whõ be all glo7yc, p7ayſe, and imperie fo7 euer and euer. Amen.

The goſpell on the.ix.ſondaye after Trinitie.

The.xvi.chapter of Luke.

Thargument.

☞Of the rych man and of hys ſtewarde.

IEſus put forth a ſimilitude vnto hys diſciples, ſayenge: There was a certayne ryche man whyche had a ſtewarde and the ſame was accuſed vnto hym that he had waſted hys goodes. And he called hym, and ſayd vnto hym: Howe is it, that I heare this of the? Gyue acomptes of thy ſtewardſhype: For thou mayeſt be no longer ſtewarde. The ſtewarde ſayde wythin hymſelfe: what ſhall I do? For my mayſter taketh from me the ſtewardſhyp. I cã not dygge, and to begge I am aſhamed. I wotte what to do, that when I am put out of the ſtewardſhyp, they maye receyue me into theyr houſes. So whan he had called all hys mayſters detters together, he ſayde vnto the fyrſte: howe moche oweſte thou vnto my mayſter? And he ſayde: an hundred tonnes of oyle. And he ſayd vnto hym: take thy byl and ſytte downe quycklye, and wryte fyftye. Than ſayde he to an other: howe moche oweſte thou? And he ſayde: an hundrede quarters of wheate. He ſaid vnto him: Take thy byl, and wryte foure ſcore And the Lorde commended the vniuſte ſtewarde,

becauſe

becauſe he had done wyſelye. For the chyldren of thys world are in their nacion wyſer, then the children of lyght. And I ſaye vnto you, make you frendes of the vnryghteouſe mammon, that when ye ſhall haue neade, they may receyue you into euerlaſtynge habitacions.

GOod people, bycauſe theſe wordes before reherſed are ſo ſpoken in parable, and are ſo wrapped in wrinkels that yet they ſeme to haue a face of a thynge done in dede and lyke an hiſtorie: I thinke it much profytable, to tarye ſomwhat in them. And though we maye fynde in our hartes to beleue all ỹ is here ſpoken to be true: yet I doubte whether we maye abyde that theſe wordes of Chriſte ſhulde perteyne to vs, and admonyſh vs of our duetye, whych lyue after ſuche ſorte, as thoughe Chriſte whan he ſpake any thynge regarded not the tyme that came after hym, neyther prouided for vs, or any matters of ours, as ſome of the philoſophers thought, which ſayd, that God walketh vp and downe in heauen, & thynketh neuer a deale of our doynges. But erre not you ſo, ſticke not you to ſuch imaginations. For yf ye inwardly behold theſe wordes, yf ye diligently rolle them in youre myndes, & after vnwynde them, ye ſhal ſe our tyme much touched in theſe myſteries Ye ſhall perceyue that god, by thys exemple ſhaketh vs by the noſes, and pulleth vs by ỹ eares. Ye ſhall perceyue very playne, that God ſetteth before oure eyes in thys ſimilitude, what we ought mooſt to flee and what we ought ſooneſt to folowe. For Luke ſayeth, the Lorde ſpake theſe wordes to hys diſciples.

The parables of chriſt perteine to vs.

Wherfore let it be out of doubte, that he spake them to vs, whyche euen as we woll be counted Christes disciples, so we be, yf we be good stewardes and do our dutie. He said these thynges partly to vs, and he spake them partly of hymselfe. For he is that ryche man whych not only had but hath and shall haue euermore, I say not one but many & sundry stewardes euen to thende of the worlde. He is man, seinge he is God and man. He is ryche, not only in mercy, but in all kynde of rychesse. For it is he, that gyueth vs all thynges abundantly. It is he, of whose hande we receyued both our lyues, and other thinges necessarye for the conseruacion therof. What man hath any thynge I praye you, but he hath receyued it of hys plentyfulnes? To be shorte, it is he, that not only gyueth vnto vs in most ample wyse hys benediccion, but also openeth hys hande, and fylleth al beastes wyth hys blessynge. Neyther can hys treasure be spente, howe muche so euer he lasshe out, howe muche so euer we take of hym, hys treasure taryeth styll, euer taken, neuer spente. He is also the good man of the house. The church and congregacion is hys housholde whych ought wyth al diligence to be fedde not only with bodily meates but also with his worde and hys sacramentes. These be hys goodes moost precious, the bestowynge and mynistracion herof, he wolde byshops and curates shulde haue.

Whych thynge saynt Paule affirmeth, sayeng: Let
ii.co.iiij mē esteme vs as the mynisters of Christ and stewardes of goddes mysteries. But I praye you what is to be loked for in a stewarde? Thys surely, that he be founde faythfull, and that he truely laye out the

goodes

goodes of ỹ lorde, that he gyue meate in tyme, gyue it I say, and not sel it: meate I say, and not poyson. Fynally let hym not slacke and differre the doynge of hys office, but let hym do his dutie when tyme is, and whē nede requyreth it. Thys is also to be loked for, that he be one, whome God hath called and put in office, and not one that commeth vncalled, vnsent for, not one that of hymselfe presumeth to take honoure vpō hym, he must I say be a steward of office & not a steward at lybertie. What is to be loked for? Surely, yf all thys ỹ I saye, be requyred in a good minister, it is much lyghter to wysh them all in euery one, than to fynde one any where that hath them al. Who is a true & faythfull steward? He is true, he is faythfull, that coyneth no new money, but taketh it redy coyned of the good man of the house, and neither chaungeth it, nor clyppeth it, after it is taken to hym to spende, but spendeth euen the selfe same that he had of hys lorde, and spendeth it as hys lordes commaundement is, neyther to hys owne auaūtage vtterynge it, nor as the leude seruaunt dyd, hydyng it in the grounde. Now yf a faythful steward ought to do, as I haue sayd, I praye you ponder thys wel, whether in christendome there haue bene hytherto faythfull stewardes or no? I praye you was there not some, that despisynge the money of the lorde, as corre & not curraunt, eyther coyned new themselues or els vttered abrode newlye coyned of other, some tyme eyther adulteratynge the worde of God, or els mynglyng it (as tauerners do, which brewe and vtter the euell and good both in a potte) sometyme in the stede of goddes worde, blowynge out the dreames

A fayth full stewarde.

mat. xxv

mes of men: whyle they preached to the people, the redemption that cõmeth by Chriſtes death to ſerue only them that dyed before hys commyng that were in the tyme of the olde teſtament, and that nowe redempcion and forgyuenes of ſynnes purchaſed by money, and deuyſed of men, is of efficacy, and not redẽption purchaſed by Chriſt. Be theſe the faythfull ſtewardes of goddes myſteries, and not rather falſ diſſipatours of them? whom god neuer put in office but rather the deuel ſette them ouer a myſerable familie, ouer an houſe miſerably ordered & entreated. Happy were Chriſtẽdome, yf ſuch preached ſeldome. And yet it is a wonder to ſe theſe, in theyr generacion, to be moch more prudent and politike, than the faythfull miniſters are in theyr generacion, whyle they go aboute more prudently to ſtablyſhe mennes dreames, than they do to holde vp gods cõmaundementes. Thus it cometh to paſſe that workes lucratyue, wylworkes, mennes fanſyes reygne, & chriſtiane workes, neceſſary workes, frutefull woorkes, be troden vnder foote. Thus the euell is moch better ſet out by euel menne, than is the good by good mẽ: becauſe the euell be more wyſe, than be the good in theyr generacion. Theſe be the falſe ſtewardes, whõ all good and faythfull men euery daye accuſe vnto the rych mayſter of ỹ houſehold, not wythout great heuyneſſe, that they waſt hys goodes, whom he alſo one daye woll call to hym and ſaye vnto them, as he dyd to hys ſteward whan he ſayd, what is thys that I heare of the? Here God partly wondereth at oure vnkyndnes and perfidie, partly chideth vs for them and beynge both full of wonder, and ready to chyde

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areth vs: What is thys that I heare of you? As thoughe he shulde saye vnto vs, all good men in all places complayne of you, accuse your auarice, your exactions, your tyrannye. They haue desyred in you a long season, and yet desyre diligẽce and synceritie. I commaunded you, that wyth all industrie and labour ye shulde feade my lytle ons both bodyly with your temporall goodes and rentes whyche ye haue for that purpose delyuered vnto you, and also gostlye wyth my worde. But what do you? ye ernestlye fede your selfes, from daye to daye, wallowynge in delytes and ydlenes. I bad you teach my commaũdementes and not your fansyes, and that ye shulde seke my glory & my dauntage: you teach your owne traditions, and seke your owne glorye and profyte. You preach very seldome, and whã ye preache, ye do nothyng but snappe them that preach truly, asmoch as lieth in you, so that it were moch better suche not to preach at all, than so to preach. Oh, what heare I of you? You that ought to be my stewardes, what other thynge do you, than applye all your studye to bringe my lytle ons to enuye, shame, contempte, yea more then thys, ye pulle them into perils, into pryssons, and as moch as in you lyeth, to cruel deathes. To be shorte, I wolde that my people shulde heare my doctrine, and at theyr cõmodytie reade it also as many as wold: your care is not, that all men maye heare it, but all your care is, that none shulde reade it, because ye be afrayed leste they by the readynge shulde vnderstand it: and vnderstandyng, learne to rebuke your nygardnes, infidelytie, & slouthfulnes. Thys is your generacion, thys is your bestowynge

of my treasur:thys is your wysdome. In this generacion,in thys dispensacion, you be moste politike, moste wyttye. These be the thynges that I heare of your demeanour. I wysshed to heare better reapoꝛte of you. Haue ye thus deceyued me? oꝛ haue ye ratheꝛ deceyued yourselues? Where I had but one house, that is to saye, ỹ churche, and thys so dearly beloued of me that foꝛ ỹ loue of her I dyd put myselfe foꝛth to be slayne & to shede my bloude: thys church at my departure, I cõmitted vnto youre charge to be fed, to be noꝛysshed, and to be made moch of. My plesure was, ye shulde occuppye my place: my desyre was, ye shulde haue boꝛne lyke loue to thys church, lyke fatheꝛly affection, as I dyd. I made you my ste wardes, yea in matters of moste impoꝛtaunce. Foꝛ thus
Luce.x. I taught openly: He that shulde heare you, shulde heare me: He that shulde despice you, shulde despice
Mat.xvi. me. I gaue you also keyes, not erthly keyes, but heuenlye. I left my goodes ỹ I haue euermoꝛe mooste highly esteemed, that is, my woꝛde and sacramentes, to be dispensed & ministred of you. These benefites I gaue you: and do ye gyue me these thankes? Can ye fynde in your hartes thus to abuse my goodnes? Haue ye thus deceyued me? No no, ye haue not deceyued me, but your selues. My gyftes & benefytes toward you, shalbe to your greater dãnation. Bycause ye haue contẽpned the lenitie & clemẽcy of the mayster of the house, ye haue ryght wel deserued to abyde the rygoure and seueritie of the iudge. Come foꝛth than, let vs se accompte of your stewardshyp. An hoꝛrible and fearfull sentence: ye maye haue no longer my goodes in your handes. A boyce to wepe

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at,and to make mẽ tremble. You se my frendes, you se,to what euel, ẏ euel stewardes must come to,your labour is payde for, yf ye can so take hede, that no such sentence be spokẽ to you. Naye we must al take hede,lest these threatenynges one daye take place in vs al, aswell vs of the clergye for myspendynge the spirituall treasure, as you of the laytie for myspendynge the temporal treasure,wherof god hath made vs stewardes. Wherfore good people at the lest way let vs take exemple & folow the policie of ẏ worldly stewarde ẏ our sauiour Christe here telleth hys tale of,to thintent we shulde do the same. This worldly stewarde whan he sawe he was accused to hys lorde that he had wasted hys goodes,thought thus wyth hymselfe. What shal I do,my lorde wol surely take from me my stewardshyp. Dygge I can not,and to begge, I am ashamed. Wel, I wol at lest way make me frendes of my lordes goodes,whych whan I am remoued out of myne office,shall take me into theyr houses for the kyndnes and benefyte that they shall haue receyued at my handes. So whan he had assẽbled together all hys lordes detters, he sayde to the fyrst. What owest thou to my lorde? He answered,an hundred tonnes of oyle. Than the stewarde to hym sayd: Take thy wrytynge and syt downe quyckely,& wryte for an hundred,but fyftye. My lorde is very ryche, I woll that by my meanes thou shalte wynne the one halfe. Thys done,he sayd to an other. Howe much owest thou? He answered, an hundred quarters of wheat. The steward also bad hym: syt downe and wryt in hys byll but foure score. For (sayeth he) any lorde shal not espye twentye taken awaye,but to

the, whych arte a poore man, it maye do pleasure. In semblable wyse he dyd wyth the reste of hys lordes detters. Now thys discept and polycie yt thys temporal rych man had espyed, he wolde surely haue punyshed hys stewarde. But yet the Lorde Jesus for an exemple of lyberalitie, commended and praysed vnto hys disciples the disceytfull but yet wyse policie of thys stewarde, and to the imitacion and folowynge of hym he prouoketh all vs christen men and rebuketh our slouthfulnes, in asmuche as worldlye wyse men and suche as serue thys worlde are wyser and more busye in prouidynge for themselues the sustenaunce of the bodye, then we be whych oughte to forsake the vanities of thys worlde and folowe the thynges ỹ be eternall. The chyldren of thys worlde (sayeth he) are wyser than the chyldren of lyght in their natiõ. My frēdes ye shal vnderstād ỹ our saui our Christe in thys saynge, touched ỹ slouth & sluggishnes of hys: he dyd not alowe the fraude and subtyltie of other, neyther was he glad ỹ it was in dede as he had sayed, but cõplayned rather that it shulde be so: as many men speake many thynges, not that they ought to be so, but that they are wont to be so. Naye, thys greued Christ, ỹ ỹ chyldrē of this worlde shulde be of more polycie than the chyldren of light, whych thyng yet was true in Christes tyme, & nowe in our tyme is moste true. Who is so blynde but he seeth thys clearly, excepte perchaunce there be any ỹ cannot discerne the chyldren of the worlde frome the chyldren of lighte? The chyldren of the worlde conceyue & forth brynge more prudently, & thynges conceyued and brought forth, they nourysh and cõserue

wyth

wyth moch more polycie, than do ỹ children of light. Wherych thynge is as sorowfull to be sayed, as it seameth straunge to be hearde. When ye heare ỹ children of the worlde, you muste vnderstand the worlde as a father. For ỹ worlde is father of many children not by fyrste creacion and worke, but by imitacion & loue. He is not only a father, but also the sone of an other father. If ye knowe ones hys father, by ỹ by ye shal knowe his children. For he ỹ hath ỹ deuyl to hys father, muste nedes haue dyuerly the children. Nowe ỹ deuyll is not only taken for father, but also for prince of ỹ worlde, that is, of worldy folke. It is all one thynge or not moch differēte to saye children of the worlde, and chyldren of the deuell, accordynge to that, that Christ sayd to the Jues. Ye are of your father the deuel: where vndoubtedly he spake to children of thys worlde. Now seynge the deuell is both author & ruler of darknes in whych ỹ childrē of this worlde walke, or rather wander, they hate deadly both the lyght, and also the chyldren of lyght. And herof it commeth, that the chyldren of lyght neuer or verye seldome do lacke persecution in thys worlde, whervnto the chyldren of the worlde, that is, of the deuell, bringeth them. No mā there is but seeth, that these vse much more policie in procurynge the hurte and damage of the good, than those in defendynge themselues. Therfore gather you the disposition of the chyldren, by the disposition of the fathers. You knowe thys is a prouerbe much vsed, An euel crow, an euell egge. Than the chyldrē of thys worlde that are knowen to haue so euel a father the worlde, so euell a grandfather the deuell, can not chose but be

The worlde

The deuell.

Io. viij.

Prouerbe.

euel. Surely the fyrste heade of theyr aunceſter was that deceptful ſerpent the deuel a monſter mõſtrous aboue all monſters. I can not holly expreſſe hym, I wote not what to call hym, but a certayne thynge al togeither made of the hatred of God, of myſtruſt in God, of lyenges, deceytes, periuries, diſcordes, manſlaughters, and to ſaye at one worde, a thynge congeled, heaped vp, and made of all kynde of myſcheefe. But what go I aboute to diſcriue particularly the deuels nature, whan no reaſon, no power of mans mynde, can comprehende it? This only I can ſay as in a groſſe ſumme, of the whych all we (oure hurte is the more) haue experience, ỹ the deuel is a ſtynkyng puddel of al vyces, a foule fylthye chanell of al myſchefes: & that thys worlde, hys iſſue, euen a chylde mete to haue ſuch a parent, is not much vnlyke his father. Whan thys deuell beynge ſuch one, as can neuer be vnlyke hymſelfe, lo of enuye hys welbeloued leman begat the worlde, and after left it wyth diſcorde at nouns. Whych world, after it came to ỹ full growe, had of many concubynes, many ſonnes. He was ſo plentyfull a father, and had gotten ſo many chyldren of lady pryde, dame glotony, mayſtres auarice, lady lechery, and of dame ſubtyltie: that nowe harde and ſcante, ye maye fynde any corner, any kynde of lyfe, where many of hys chyldren be not. In court, in cõtrey, in cytie, i village, i college, in tẽporaltie, i clergie yea where ſhal ye not fynd thẽ? Howe be it they that be ſecular and laye men are not by and by chyldren of the worlde: neyther yet be they forthwyth the chyldren of lyght, that are called ſpirituall and of ỹ clergie. No no, as ye maye fynde amonge the laytie many

A deſcription of the deuell.

The genealogy of the deuell.

ny chyldren of lyghte: so amonge the clergie (howe much so euer we chalenge these holy tytles vnto vs, and thynke them only due to vs: Vos estis lux mundi, peculium Christi. &c. Ye are ỹ lyght of ỹ worlde the chosen people of Christ, a kyngely prestlhode, an holy nation, and such other) Ye shall I saye amõge vs of the clergie yet fynde many chyldrẽ of ỹ worlde, bycause in all places the worlde getteth many chyldren. Amonge the laye people the world ceasseth not to bringe to passe that as they be called worldly, so they are worldly in dede dyuẽ headlonge by worldly desyres, in so muche that they maye ryghte well seme to haue taken as well the maners as the name of theyr father. In the clergye the worlde also hath lerned a waye, to make of men spirituall, worldlynges, yea and there also to forme worldlye chyldren where wyth great pretense of holynes and crafty coloure of religion they vtterly desyre to hyde & cloke the name of ỹ worlde, as though they were ashamed of theyr father, whych do execrate and detest ỹ world (beynge neuertheless theyr father) in wordes & outwarde signes, but in harte and worke, they colle and kysse hym, and in all theyr lyues declare themselues to be hys babes: in so much that in all worldly poyntes, they farre passe and surmounte those, that they call seculars, laye men, men of the worlde. The chyld so diligently folowyth the steppes of hys father, neuer destitute of the ayde of hys grandfather. The chyldren of lyght haue policie, but it is lyke the policie of the serpent, and is ioyned wyth douue the simplicitie. They ingender nothynge but sincerely, faythfully, and playnly, euen so doynge all that they do.

Math. v

i. pet. ij.

Chyldrẽ of lyghtes policie.

And

And therfore they maye the easlyer be combred in
theyr ingendrynge, and be ꝑ more redy, to take wyꝰ-
ges. But the chyldren of thys worlde, haue worldly
policie, forely craft, lyonnely cruelte, power to do
hurte, more than eyther aspis or basiliscus, ingen-
drynge and doynge all thynges craftily, deceytfully,
gylefully. Wherby as Nembrothes and such murdre
and house hunters, beynge full of simulation & dissi
mulation, before the lorde, deceyue the chyldren of
lyght, and combre them easely. Hunters go not forth
in euery mans lyght, but do theyr matters closely, &
wyth vse of gyle and deceyte ware euery daye more
craftier than other. The chyldren of thys worlde be
lyke crafty hunters, they be mysmained chyldren of
lyght, for asmuch as they so hate lyght, & so study to
do the workes of darknes. Yf they were ꝑ chyldrē of
lyght, they wolde not loue darkenes. It is no mar-
uail, ꝑ they go about to kepe other in darknes seyng
they be in darkenes, frō top to toe ouerwhelmed wt
darknes, darker thā is ꝑ darknes of hel. Wherfore it
is well done in all orders of men, to put a difference
betwene chyldren of lyght, and chyldren of ꝑ world,
bycause great deceyte aryseth in takynge the one for
the other. For is it a lytle deceyte, when they that the
common people take for the lyght, go about to take
the sonne and the lyght out of the worlde? But these
be easely knowen, both by the diuersitie of myndes,
and also theyr armours. For where as the chyldren
of lyght are thus minded, that they seke theyr aduer
saries helth, welth, and profite wt losse of theyr owne
commodities, and aftymes wyth ieopardye of theyr
lyfe: The chyldren of the worlde contrary wyse haue

such

ſuche ſtomakes that they woll ſoner ſe them deed, ꝑ doth them good, then ſuſteyne any loſſe of tempozal thynges. The armure of the chyldzen of lyghte, are fyzſt the wozde of God, whych they euer ſette fozth, & wyth all diligence put it abzode, that as much as in them lyeth, it maye bzynge fozth fruite: after this, pacience and pzayer, wyth the whych in all aduerſities the Lozde comfozteth them. Other thynges they cõmitte to God, vnto whom they leue al reuengemẽte. The armure of the chyldzen of the wozlde, are ſomtyme fraudes and deceptes, ſomtyme lyes & money: By the fyzſt, they make theyz dzeames, theyz traditions: by the ſeconde, they ſtablyſhe and confyzme the ſame, be they neuer ſo fonde, neuer ſo agaynſt ſcripture, honeſtye, reaſon. And yf any man reſiſte them, euen wyth theſe weapons they pzocure to ſlee hym. Thus they bought Chziſtes death, the berye lighte it ſelfe: and obſcured him after hys deth. Thus they bye euery day the chyldzen of lyght, & obſcure them, and ſhall ſo do, vntyll the wozlde be at an ende. So that it maye be euer true, that Chziſt ſayd. The childzen of the wozlde be wyſer in their nacion then be ꝑ childzen of light. Theſe wozdlynges pull downe the lyuely fayth whych wozketh by charitie and loue, & ſette vp an other fayth, an other confidence of theyz owne makyng as in pardõs and ſuch trompery: the chyldzen of lyght contrary. Theſe wozdlynges ſette lytel by ſuch wozkes as God hath pzepared foz oure ſaluation, but they auaunce traditions and wozkes of theyz owne inuention: the chyldzen of lyghte contrary. The wozdlinges, yf they eſpye pzofite, gaines, lucre in any thynge, be it neuer ſuch a tryfle, be it ne-

Armure of the chyldrẽ of lyght

Armure of worldes chyldren

uer ſo dãnable, they preach it to the people: and de-
fende it wyth toth and nayle. They can ſcarſe diſa-
lowe any abuſes of thynges, albeit they be intollera
ble, leſt in diſalowynge the abuſe, they loſe parte of
theyr profyte. The chyldren of the lyght, cõtrary put
all thynges in theyr degre, beſt hygheſt, next, next, ẏ
worſt loweſt. They extoll thynges neceſſary, chriſti-
an, and cõmaunded of God. They pull downe wyll
workes fayned by men, and put them in theyr place.
The abuſes of all thynge they erneſtly rebuke. But
yet theſe thynges be ſo done on both parties, and ſo
they both do gendre, ẏ chyldren of the worlde ſhewe
themſelues wyſer than the chyldren of lyght. Ney-
ther the chyldren of the worlde be onely wyſer, than
the chyldren of lyghte, but are alſo ſome of them, a-
monge themſelf, much wyſer then the other in theyr
generation. For albeit, as touchyng the ende, the ge
neration of them all, is one: yet in thys ſame genera
tion, ſome of them haue more craftely ingẽdred, thã
the other of theiꝛ felowes. For what a thinge was ẏ,
that ones euery. C. yere, was brought forth in Rome
of ẏ chyldrẽ of this worlde, & wt how much policie it
was made it is a wõder to heare. How ſom brought
forth Canonizations, ſome Expectations, ſome plu-
ralities and vnions, ſome totquottes, and diſpenſa-
tions, ſome pardons, and theſe of wonderfull varie-
tie, ſome ſtationaries, ſome Jubilaries, ſome pocu-
laries for drynkers, ſome manuaries for handlers
of relyques, ſome pedaries for pylgrimes, ſome oſcu
laries for kyſſers: ſome of them engẽdred one, ſome
other ſuch ſetures, and euery one in that he deuyſed,
was excellent, politike, wyſe, yea ſo wyſe, that wyth
theyr

theyr wyſedome they had almooſt made al ỹ woꝛlde fooles. But yet they that begotte and bꝛought foꝛth ỹ theyr old aũciẽt purgatoꝛie picke pourſe, I meane that which was ſwaged & cooled wꝺ a graye freers coule put vpon a deade mans backe, to the fourth parte of hys ſynnes, that that was vtterly to be ſpoi led, and of none other, but of the mooſt pꝛudẽt loꝛde the byſhop of Rome, and of hym as ofte as hym ly= ſted: they, I ſaye, that were the wyſe fathers and bꝛo chers of thys purgatoꝛie, were doubtles, the wyſeſte of all theyr generation: and ſo farre paſſe both the chyldꝛen of lyght, and alſo the reſt of theyr company that they both are but fooles, yf ye compare them wꝺ theſe. It was a pleaſaunt fiction, and from the be= gynnynge ſo pꝛofytable to the feyners of it, that al= moſt, I dare boldly ſay, there hath ben no emperour that hath gottẽ moꝛe by taxes and tallages of them that were alyue, than theſe the very and ryghte be= gotten ſonnes of the woꝛlde gotte by deade mennes tributes and gyftes.

But what go I aboute particularly to recoũte vnto you the wonderfull craftes and policies of the chyl= dꝛen of thys woꝛlde? Certes no tonge, no oꝛation is able to expꝛeſſe them, they be ſo many and ſo ſundꝛy. Wherfoꝛe my welbelqued frẽdes, were it not a right foule ſhame foꝛ vs Engliſh men, foꝛ vs, I ſaye, that pꝛetende vtterly to deteſt and renounce the fraudes and policies of the byſhope of Rome and of all hys limmes, and to enſue the true religion of Chꝛiſt and whych counte oure ſelues the chyldꝛen of the lyghte, were it not I ſay a ſhame ỹ theſe woꝛldlinges ſhuld haue ſuch a foꝛſyght, pꝛudence, and wiſdom in theyr

kinde for thynges transitorie, whych be of small valure and mere vanities, and that we shuld be slacke and negligent by doinge of oure officies and duties towardes our neighbours to gette vs the rewardes of euerlastinge life, namely sithe euery one of vs bycause of the incertain terme of thys life oughte euer to be in a redynes and to awayte when the Lorde of heuen wol say vnto vs as was here said to the Stuard. Gyue accomptes of thy stuardshippe, for thou maiste be no lengar stuard. Thys tyme, bicause it is both vncertaine to euery man & also shorte, we must therfore hasten vs to bestowe our erthly substaunce vpon the pore wherby to gette vs a pasporte to eternall life. For so shall it come to passe, that the good dedes & benefites whyche other folke haue done, we shalbe made partakers of, whyl we helpe them with our goodes. For assuredly he that wyth hys worldye substaunce helpeth the prophete I meane hym that setteth forth Christes worde, the same shall receyue the rewarde of the prophete, & shalbe relieued in semblable wyse in the kyngdome of heuen wyth ỹ good deades of the prophete or preacher. And therfore the Lorde sayeth here in thys place: Make you frendes of the Mammon of iniquitie. As who shulde saye: Se ỹ ye prouyde for yourselues in tyme, accordinge to therexemple of thys prudent and politike steward. Get you good frendes of an euel thynge, that whan at the lordes commaundement ye shalbe compelled to departe from thys tente and pauilion of your bodye, they maye receyue you into euerlastynge habitacions. It is an happye chaunge, whan earthly thynges be permuted for heauenly. What thynge is vy

Make you frendes of the wicked Māmon.

ler,or goeth further from vertue, thã the goodes of thys worlde: They are skant at any tyme gotten wythout fraude,wythout deceyt,and crafte,neyther is there any other waye of keppynge & augmentynge them,than of gettynge them. It is (no doubt) an o-nerouse,and a chargeable possession,and in ỹ meane season neyther sure nor longe lastynge. For truely they folowe not theyr mayster, whan he departeth hense. But wyth these yet maye he bye the thynge, that is euerlastynge,and that maye do hym good in the lyke to come. So shall it come to passe, that that thynge,whych yf it be layde vp,maketh a man wyc-ked and subiecte to many cares,the same yf it be wel bestowed,is become an instrument of the euangeli-call ryghtuousnes, whyle both he is relyued of hys necessities whych serueth the gospel,and a rewarde retourneth wyth much gaynes to the gyuer. Wher-fore my frendes to conclude, yf we wyll not be lyke these chyldren of the worlde, whome I haue spoken of,let vs hartely loue the lyghte; let vs walke in the lyght and let vs so be the chyldrẽ of lyght whyle we are in thys worlde,that we may shyne in the worlde ỹ is to come bryght as the Sõne. Let vs accordyng to our sauioure Christes aduertisement & counsaile here, playe the partes of the wyse stewarde. Let vs make vs frendes of our money and worldly goodes in bestowynge them not vpon pardons as ỹ byshop of Rome teacheth vs,but vpon our poore and nedy neyghbours, to thintent that they maye receyue vs agayne,whither-into theyr owne houses to gyue vs dyner for dyner,cote for cote,money for money: No but into euerlastinge habitaciõs and tabernacles in

heauen, there to haue fruition of all celeſtiall ioye wyth the father, ſonne, and holy gooſt. To whome be all honoure, all glorye, al imperie for euer & euer. Amen.

The Epiſtle on the.x.ſondaye after Trinitie.

The.i.Epiſtle to the Corin.the.xij.Chap.

Thargument.

☞ The diuerſitie of the gyftes of ỹ holy gooſt.

BRethren, ye knowe that ye were gentyles, and wente your wayes vnto domme ymages, euen as ye were led. Wherfore I declare vnto you that no man ſpeakyng by the ſpirite of God, defieth Ieſus. Alſo no man can ſaye that Ieſus is the Lord, but by the holy ghoſte. There are diuerſities of gyftes, yet but one ſpirite. And there are differēces of adminiſtracions, and yet but one Lord. And there are dyuerſe maners of operacions, and yet but one God whyche worketh all in all. The gyfte of the ſpirite is gyuen to euery mā, to edifie wythall. For to one is gyuen thorowe the ſpirite, the vttraunce of wyſdome. To an other, is gyuen the vttraūce of knolege by the ſame ſpirite. To an other is gyuen fayth, by the ſame ſpirite. To an other, the gyftes of healyng, by the ſame ſpirite. To an other power to do miracles. To an other, prophecie. To an other, iudgemente to diſcerne ſpirites. To an other, diuerſe tōges. To an other, the interpretacion of tonges. But theſe al, worketh euen the ſelfe ſame ſpirite diuidyng to euery man a ſeuerall gyfte, euen as he wyll.

The

THe auncient fathers(good people)which ordey ned thys epistle to be redde thys daye in the church,thought it (no doubt)ryght necessarye, that there shuld be some certayne tyme appoynted in the churche, to intreate of the gyftes of the holy goost, wherwyth he hath adourned and furnyshed one mē ber of the same before another to thyntent that they whych haue the mo gyftes, shulde the more laboure and the rather helpe other.And therfore Chryst sayd to hys disciples.He that is the greater man of you, be he the seruaunt of thother.The occasion that mo ued saynt Paule to wryte these thynges of gyftes seineth to be thys. The worde of God whan it is pu rely and syncerely preached,can not be abydē ne suf fred of the deuell,who is the mooste sworne enemy of the pure worde.He commeth therfore by and by,and attempteth al the meanes possible, eyther vtterly to destroye it,or at least waye to blotte it wyth false doc trine, as we se ỹ thynge to haue come to passe in our tyme not wythout great confusion. The Apostle to remedye these inconueniencies, wryteth these thyn ges concernynge gyftes, bycause that of pryde and vayneglorye whych is conceyued by great gyftes of God,sundrye sectes and cōtencions,be wont to ryse. Yea the deuell hath no redyer waye to take awaye gods worde,than to make vs puffed vp wyth pryde in our lernynge and knowlege,and so to set vs toge ther by the eares,whych meane also the deuell vsed in the church of the Corinthians,in whych one pur sued an other very vnchristianly for theyr gyftes. Some there were whyche despysed the gyftes of the holy goost,as at this daye there be some whych des=

The oc= casion of thys epistle.

pice

pice the exposicions and interpretacions of all holy doctours & fathers of the church, leanynge onely to theyr owne wytte & exposicion, some whych despice ꝑ lyberall sciencies, and good artes, some whych saye that the knowlege of the tonges do no good in the church. But thys is the strayght waye to take away gods worde. For whā preachers yea or laye mē shal strue amonges themselues of vayne glorie: there must the pure worde of God nedes be adulterated & corrupted wyth infinite sectes.

Fyrste therfore saynte Paule in thys epistle putteth the Corinthians in remembraunce of the state of theyr former lyfe that they lyued in before they came to the knowlege of gods worde. For there is surely no argument eyther greater or strōger to stey men frō takynge prꝛde of theyr gyftes, than is this, to put them in mynde of theyr former state and conuersation that they were in, whyle they were oute of grace & walked in blyndnes & ydolatrie. For what other thynge were we, before the knowlege of gods worde, than wycked panyms and ydolaters? From whych inconueniencies and euels, whan we are delyuered by grace, I prꝛaye you what occasion doeth now remayne for vs to be prꝛoude? In that we be turned of wycked panyms into chꝛistians, it is not our meryte. Furthermore where as of ydolaters we be made the true worshippers of God, neyther can we ascribe thys to our owne powers. That we haue gyftes now beynge vnder the Gospell, by whose benefyte commeth it? Surely not by our owne merite. By whose than? By the bountifulnes and benefyte of the holy goost. What glorjacion than remayneth

vnto

vnto vs: Forsoth thys, that we may saye we were wycked panyms, worshippers of ydols, & enemyes of God, but now through the grace & fauour of god we be delyuered from so great euels. Afore ỹ worlde it wolde seme a great foly and madnes, a mã to glorie and boast in other mens benefytes. But what a greater foly and madnes is it, as the Corinthians dyd, to glorye in the gyftes of god, whych do chaũce vnto men of mere grace, and that but only for a tyme of thys lyfe? Assuredly my frendes the chiefe arrogancie inflation or puffynge vp with pryde which some men vpon theyr syngular gyftes at thys daye haue, springeth principally herby, that they consyder not what they were before the openynge and reuelacion of the gospel. Hetherto pertayneth the sayenge of Paule in the. viij. chapter of the fyrst epistle to the Corinthians. Scientia inflat. Knowlege maketh a man swell in pryde, as who shulde saye: When men knowe that they be no longer vnder the condemnation of the lawe but in the state of grace, thys knowlege namely yf it be not ryghtly vnderstanded maketh many men proude, arrogant, puffed vp, negligent, slacke in the office of charitie, and ouermuche spirituall, whych oftentymes wyth great contempte of other do glorie of theyr giftes and take a pryde in them. But agaynst thys inflacion and pryde (as I haue sayd) there is no remedye more present for vs, then often to cal agayne to our remẽbraũce our pristine and former state of lyfe, which thinge ỹ apostle Paule before the rest of the Apostles doth moost diligently in all hys epistles & namely in thys epistle. To thys agreeth that whych he sayeth in the fourth

The cause of arrogancye in gospellers.

Sciẽtia inflat.

i.cor.iiij chapter of thys epiſtle. What haſte thou that thou haſt not receyued the ſame before? And yf thou haſt receyued it, why doeſt thou bragge?

Secondly, we be here taught and informed of the authour and cauſe of theſe gyftes, that is to ſaye, ỹ holy ghoſt & of hys principall office: and in eſpeciall of the greateſt gyft of all, whych is to endowe vs wt the knowlege of Chriſte, out of whych gyfte ỹ other ſpeciall gyftes do flowe none otherwyſe then out of a quycke ſpryng. For Chriſte beynge knowen and apprehended by a lyuely fayth, whyche is euer in a redyneſſe whan occaſion ſerueth, to worke by charytye and to fructifie, is the cauſe that we receyue the holy ghoſte and all hys gyftes, accordyng to the ſa-
Pſalm. lxxvi. yng of the prophete. When he aſcended vp to heuen, he led captiuitie a pryſoner, and gaue giftes to mē. Thys aſcenſion is yet daylye accomplyſhed in vs, when by ỹ ayde of the holyghoſte we knowe Chriſte and take holde of hym by lyuely fayth, who beynge knowne & apprehēded, ſendeth vnto vs more abundantly the holy ghoſte, and endoweth vs wt gyftes. To ſaye then that Chriſte is the Lorde, is the verye gyfte of ỹ holy gooſte wherupon all the reſte of the gyftes be founded and layde, as appeareth by the verſe of ỹ pſalme aboue remēbred: Aſcendit in altū captiuā duxit captiuitatē, dedit dona hominibus. And ſurely, who ſoeuer hath thys gyfte of the holy ghoſte, that he can ſaye Chriſt to be the Lorde, maye ſone be made alſo partaker of the other gyftes. But he that deſieth Chriſt, he ỹ calleth Chriſt Anathema he can be partaker of no gyftes of the holye ghoſte. They call Chriſte Anathema, whyche denye hym to

be

de Lorde, whyche thynge is as moch to saye, as to denye hym to be the Sauiour of the worlde, whych hath ouercome death, and whych nowe wyth great power raygneth ouer synne, death, and the deuell. It is also to denye Christ to be our iustice, sanctification, and redēption, who furthermore lyke a moste valiaūt Lorde protecteth, defendeth, and saueth vs from all euels. Anathema is a Greke worde & signifyeth a layenge aside or separacion of gyftes which were offred vp to goddes and whyche was lawfull for no man to remoue out of theyr place. Euen so do hypocrites set aparte Christ, and vse not hym, but the workes of theyr owne inuention, to such hypocrites Christ is Anathema, that is to saye, a cast awaye a thynge accursed, abhorred, and detested as in lyke wyse the Jues by Anathema do signifye an execracion or cursynge, as saynt Hierome also wytnesseth. Anathema what it is. Hierom

Thyrdly the apostle doth here teach vs the final vse and ende of all gyftes, whych is vnitie and concorde, so that we must knowe, that the holy goost as he is one, so he gyueth hys gyftes to men to the vnitie and edificacion of the churche and not that men shulde after a contencious and vncharitable sorte be proude and glorie of theyr gyftes and talentes ỹ God hath indowed them wyth. These men preache rather for vayne glorie and to wynne them prayse of men, than to edifye the christen flocke. Wherfore they haue theyr mede and rewarde. Let vs then my welbeloued brethren, cease of all such contencious & vncharitable boastyng & despysynge of others that haue not the knowlege whych we haue. Yf they offende, let vs rather gently and charitably monyshe

them betwene them and vs, and not raple, triumphe detracte and defame them with vnsemynge names. Let vs call to mynde what we were oure selues and what we be of oure selues. Let vs remember that what so euer we haue, the same we haue receyued of gods grace and not of owne proper powers. Thus doynge, we shal edifye our brethren and systerne, we shall declare, that we be in dede the persons that we be named, that is to saye, christen men and women, folowers of Christe, and tynally inheritours of euerlastynge blesse prepared for vs by the father of heauen. To whome be all glorye and prayse worlde wythout ende.

AMEN.

The gospell on the.x.sondaye after Trinitie.

The.xix.chapter of Luke.

Thargument.

The punyshment of such as despice goddes worde and how Christ casteth out byers and sellers in the temple.

WHan he was come neare, he behelde the cytie and wepte on it, sayenge: Yf thou haddest knowen those thynges whyche belonge vnto thy peace, euen in thys thy daye, thou woldest take hede. But nowe are they hydde from thyne eyes. For the dayes shall come vpon the that thyne enemyes also shall caste a banke aboute the, and compasse the rounde, and kepe the in, on euery syde, and make the euen wyth the grounde, and thy chyldren whych are in the. And they shal not leaue

in

in the one ſtone vpon an other, bycauſe thou knoweſt not the tyme of thy viſitacion. And he wente into the temple, and began to caſte out them that ſolde therin, and them that bought, ſayenge vnto them: It is writtē, my houſe is the houſe of prayer: but ye haue made it a den of theues: And he taught dayly in the temple.

My welbeloued frendes in Chriſt ye ſhal vnderſtand ꝑ God is right good and much mercyful towarde vs. Father of mercy and God of all conſolation is he as ſaynt Paule ſayeth. And yet for all that we muſte take good hede, that we do not abuſe the hygh benefyte and commoditie of hys mercyful nes & goodnes as they of Jeruſalē hath done, lyke as in thys ſtorye we rede. We ſe how Jeſus Chriſte was come for to bringe them grace for to teach and to ſaūe them, and they haue refuſed him. It was for that cauſe only that he wepte whan he dyd beholde the cytie as is now made mēcion in the goſpel. And in that ꝑ he hath wept he hath wel ſhewed ꝑ he wold not couete the death nor the damnation of the ſynner. He dyd not wepe for the ruyne and fall that he knew ſhuld enſue of the fayre houſes, of the towers, and great edifices and buyldynges, but he bewayled the loſſe, the ruyne, and damnation of the people He ſayde O Jeruſalem yf thou dyddeſt knowe the thynges that belonge vnto thy peace euen in thys thy daye, thou woldeſt take hede. As yf he had ſayd, yf thou knoweſt thy myſery, & the confuſion, & deſolation whych is to come to the, and ſpecially yf thou dyddeſt knowe it in theſe dayes whan I am deſcen-

ded from heuen for to make thy peace wyth god my father and get the remyssion of thy synnes, yf thou (I saye) dyddest knowe it: thou shuldest haue good cause for to wepe wyth me. But now all thys is hyd den from the, thou feareſt nothynge forbycause that thou careſt for nothynge. But ỹ dayes shall come in the and thyne enemyes shall enuiron the wyth bulwarkes. &c. Now my frendes by desolation and confusion temporall of them of Ierusalem whych wold not beleue nor receyue Iesu Christ, is fygured ỹ spirituall confusion whych shal come vnto them which yet wyll not receyue hym nor folowe hym and which make resystence agaynst hym & hys gospel of whom the nomber is great. For whome also Iesus Christe knowynge theyr distruction that was to come hath wept. Those whych thynke to be saued by any other meanes then by hym and whych haue theyr fayth & theyr hope in any other then in hym and by him, surely they haue not yet receyued hym, and euell shall come vnto them. For God alone is the obiecte of the fayth, hope, and charitie of christen men. Then foloweth that after he was arryued there, he entred into the temple and droue out of it the byers and sellers. God (yf hys pleasure were) I hertely beseche hym to vysite agayne hys holy temple I meane the churche of christen men and women and the house of prayer
Ioh. iiij. where as he alonly ought to be serued and worshipped by hys subiectes in spirite and veritie. And that it wolde please hym to caste out those whych shalbe founde byers and sellers by symonye and couetousnes and that woll resyst hys mooſt holy and sacred worde and that wyll let that the seruice of god in spirite

rite and veritie be not accomplyshed accordynge as he wolde by hys ryghte holy worde & ordenaunce to be serued and honoured. Unto hym be al glorye and honoure in infinita secula. Amen.

The Epistle on the.xi. sondaye after Trinitie.
The.i. epistle to the Corin. the.xv. chapter.

Thargument

☞ The resurrection of the deade.

BRethren, as perteynynge to the gospel whych I preached vnto you, whyche ye haue also accepted, and in the whych ye continue, by the which also ye are saued: I do you to wytte, after what maner I preached vnto you, yf ye kepe it, except ye haue beleued in vayne. For fyrst of all I delyuered vnto you, that whyche I receyued: howe that Christe dyed for our synnes, agreynge to the scriptures: And that he was buryed, and that he arose agayne the thyrde daye accordynge to the scriptures: and that he was sene of Cephas, than of the twelue. After that was he sene of mo then fyue hundred brethren atonce: of whyche many remayne vnto thys daye, and many are fallen aslepe. After that appeared he to Iames, then to all the apostles. And last of all he was sene of me, as of one that was borne out of due tyme. For I am the lest of the Apostles, which am not worthy to be called an Apostle, because I persecuted the congregacion of God. But by the grace of god, I am that I am. And hys grace whych is in me, was not in vayne.

The

THe thynge good people wherfore saynt Paule beynge in this worlde toke moost thought for, and the whych he had moost at hys harte nexte Jesu Christ, was for to knowe how euery churche dyd gouerne and entertayne themselues in the Gospell of Jesu Christ, to thintēt that yf perdauenture any went out of the waye of trouth, he shulde be forth wyth redressed as specially he doth shewe in ỹ epistle of thys daye. He admonysheth and reduceth in memory vnto the Corinthiās principally two thynges on the whych all the fayth and all the assuraūce and hope of christen men is founded. The fyrst is that Jesus Christ is deade for our synnes. It is a worde whych ought well to be imprinted in the hartes of christen people, or els one ought not nor is not worthy to be called christened. Jesus Christ is dead for our synnes (sayth saynt Paul.) Then we be nomore in dette for our synnes syth that Jesus Christ hath satisfyed and payde for vs. Nor also we ought nomore to serue vnto synne seynge that by hys death he hath wylled to cause synne to dye in vs yf so be we beleue stedfastlye in hym. The setonde thynge whych he reduceth in memory vnto the Corinthiās and to vs, is that Jesus Christ hath ben buried and is rysen to lyfe agayne. Thys is it where on ỹ hope of the christen people ought to be founded. For yf the heade be rysen agayne to lyfe in triumphe & glorye, in lyke case shall the mēbers ryse agayne. They shal ryse agayne vnto grace and vnto spiritual lyfe in thys worlde and vnto glorye and lyfe eternall in
Apo. xx the other. As saynt Jhon sayeth in hys Apocalyps. Happye shall they be & holy is he whych hath parte

in ỹ fyrst resurrectiõ, the secõde death hath no power ouer them. Some false preachers wolde haue tourned the Corinthians from the sayd fayth & for thys cause doth saynt Paule warne them so busely, sayenge: My brethren I do you to vnderstande and I do reduce to your memory the good newes which I haue preached vnto you I meane the gospell which ye haue receyued by fayth to ỹ whych ye haue stayed your selues and by the which ye shalbe saued yf you folow it. I let you to wyt for what reason & in what fashion I haue preached it vnto you yf ye haue remembraunce therof, yea yf ye haue not beleued in vayne. Fyrst that whyche I haue receyued of God whyche hath bene to me reuelate. What: Christe is deade for our synnes accordynge as it is wrytten as it hath ben sayd before and wrytte by the prophetes. Then he sayeth he hath bene buryed and is rysen agayne to lyfe. And for to confirme the same ỹ more, he sayeth more ouer, that Jesus Christ after hys resurrection hath bene sene by Peter and after by the xij. apostles and sythin hath beue sene by. v. hũdreth brethren beynge together. As yf he had sayd: You ought to be well assured of thys for asmuch as these mysteries haue not ben shewed vnto me alone, but the holy wrytynges doth wytnesse ỹ same. And also they vnto whome he hath appeared after hys resurrection whych be of great nomber. Certes who soeuer leseth the hope of resurrection the same also leseth all spirituall consolation and comforte. Then after he commeth to speake (in a great humilitie) of the grace whych Jesus Christ hath gyuen him. And after all (he sayeth) he hath bene sene by me, he hath

appeared vnto me whyche am as an aborſtiue creature. For I am the leaſt of the Apoſtles whyche am not worthy to be called an Apoſtle, for I haue perſecuted ꝑ church of God, but I am that I am, apoſtle amonge the Gentyls in fayth and in trouth. I am that that I am not by my workes, not by my meryte, but by the grace of God. And hys grace (ſayeth he) hath not ben ydle in me. As yf he wolde ſaye: I haue not hyd the talent of gold whyche my mayſter & lorde Jeſu Chriſt toke me to beſtowe, but I haue made it to gayne more then any other. I haue laboured more abundauntly then they all. But not I yet but the grace of God whych is in me. Saint Paule in ſpeakynge of hys owne perſon and of hys grace whyche he receyued of God ſpeaketh vnto vs teachyng vs by hys exemple that we ought to preſume nothynge of our ſelues but to yelde all vnto God & vnderſtande that all cometh from hym. The eccleſiaſtes ſayeth ſpeakynge of the See. The waters returne vnto the place from whence they come forth to thende that they may runne agayne. In lyke maner we muſt ſende agayne and knowlege God to be all grace to thende that he maye alwayes augment it vnto vs vnto the tyme that we maye come wyth hym into hys glorye for to prayſe hym, exalte hym, & perpetually to glorifye hym. Amen.

The Goſpell on the.xi.ſonday after Trinitie.

The.xviij. Chapter of Luke.

Thargument.

☞ The parable of the Phariſe and Publicane.

JEſus put forth thys parable vnto certayn which truſted in themſelues that they were perfite, and deſpiſed

deſpiſed other. Two men wente vp into the temple to praye: the one a Phariſe and the other a Publicane. The phariſe ſtode and prayed thus wyth hym ſelfe: God, I thanke the, that I am not as other men are, extorſioners, vniuſt, aduoutrers, or as thys publicane. I faſt twyſe in the weke. I gyue tyth of all that I poſſeſſe. And the publicane ſtandynge afarre of, wolde not lyfte vp his eyes to heuen, but ſmote vpon hys breſt, ſayenge: God be mercyfull to me a ſynner: I tell you: thys man departed home to hys houſe iuſtifyed, more thã the other. For euery one that exalteth hymſelfe, ſhalbe brought lowe: And he that humbleth hymſelfe, ſhalbe exalted.

MY frendes and bretherē in our Sauiour Chriſt Jeſu, I do you well to vnderſtande, that there was ſomtyme amonges the Jues and is yet at thys daye amonges chriſten folke a certayne phariſaicall kynde of iuſte or ryghtuous perſons, whyche haue theyr cõfidence and truſt in theyr owne workes, and whych preſumptuouſlye ſeke to themſelues laude & prayſe of iuſtice therby, where as afore God as wytneſſeth the prophete there is no ryghtuous perſone. Pſalm. xiiij. Neyther dyd they only ſtãde foolyſhly in theyr owne conceytes and pleaſed well themſelues, but alſo in compariſon of themſelues they diſprayſed and alſo deſpyſed others as ſynfulle and worldlye perſones, where as in very dede the humblenes and modeſtie of ſuche as be ſynners and the condẽnation of themſelues wyth requeſt of mercy is muche more regarded and is more acceptable to God, than is ỹ proude and arrogant workynge of ſuch phariſaical perſõs.

Wherfore againſt ſuch phariſaical rightuous folke and for the cõforte of ſuch ſinners as diſpleaſe them ſelues and be hartely ſory for theyr myſordred lyfe, our ſauiour and Lorde Jeſus Chriſt dyd propoune thys parable or ſimilitude vnto the Jues & by them to all the worlde. Jt befell ſo (ſayeth Chriſt) that two certayne perſons wente vp to the temple or churche for to praye, the one was a Phariſe (that is to ſaye one that diuideth hymſelfe as better from the multi
Origine tude & cõmon ſorte of men, accordynge to Origenes interpretacion) the other was a publicane, that is to ſaye, a cuſtomer, a gatherer of toll or tribute, or ſuch other common officer deputed for ſuch purpoſes. The phariſe ſtandynge nye to the hygh aultare, as one that thought hymſelfe worthy to talke preſently wyth God, thus began to praye wyth himſelfe. God Jthanke the, that Jam not lyke to ỹ reſt of folke, whych lyue by rauyne, pyllage, and extorcion, which do increaſe theyr ſubſtaunce by fraude and crafte, which defyle other mens beddes wyth aduoutrye, or finally whych bearynge any ſklaunderouſe rowme or office do pyll and poll the people of God or holy church, as is thys publicane, thys tribute gatherer, thys collectour. Jam not riottouſe and ſumptuous in my fare and apparell, as is the common ſorte of people, Jfaſt twyſe a weke, and in ſomuch defraude Jnoman, that alſo Jdiſtribute the tenth parte of my goodes vpon the poore people. Thys was the prayer of the ſwellynge and proude phariſe, whyche albeit he reapported of hymſelfe the trouth and thã-ked God: yet he diſpleaſed the eyes of God euen by-cauſe he pleaſed hymſelfe, flatterynge hymſelfe, and

beynge

beynge cõtumeliouſe agaynſt hys neyghboure. On the contrarye, the publicane altogether diſpleaſyng hymſelfe for the knowlege of hys ſynnes ſtode a great waye of from the aultare, beynge ſo aſhamed of hymſelfe and penitent, that he durſt not ones lyft vp hys eyen to heauen but ſtrake hys breſt, ſayeng: Deus propitius eſto mihi peccatori. That is to ſay, God, be thou mercyfull vnto me a ſynner. The phariſe thought it ynough to gyue God thankes, ſuppoſynge that he lacked nothynge, that ſhulde be requiſyte vnto perfyte holynes, and therfore he confeſſed no offenſes, wheras in very dede euen in hys ſelfe prayers he ſynned mooſt greuouſlye in that he boaſted of hymſelfe and deſpyſed the penitent perſone, beynge an arrogant prayſer of hymſelfe and a raſhe accuſer of hys neyghbour. Contrarye, the publicane made no reherſall at all of hys good dedes. Only acknowlegynge and confeſſynge hys naughtynes, he knocketh hys breſt, condemnyng hymſelfe and humbly beggynge grace and pardon of hys ofenſes. My frendes, woll ye knowe the concluſion and ende of thys ſondrye and dyuerſe prayers? That ſame publicane, whych came a ſynner into ỹ church, by Chriſtes owne ſentence and determination went home in the ſyght of God more iuſt and ryghtuouſe than that phariſe, whyche thought hymſelfe mooſt ryghtuouſe. For aſſuredly whoſoeuer auaunceth hymſelfe wyth hymſelf, ſhalbe detected & caſt downe in the eyen of God. And whoſoeuer detecteth and caſteth hymſelfe downe wyth hymſelfe, ſhalbe hygh in the eyen of god. By thys parable then (good people) let vs lerne to humble and lowly our ſelues. Let vs

lerne, whan we be out of gods fauoure for the haynousnes of our sinnes, by due penaunce to reconcile our selues agayne and to purchase remission of the same. I call penaũce (accordynge to saynt Austines definicion) a dayly payne and greue of the good and lowly christians wherin we knocke our brestes, sayenge: Forgyue vs our trespasses as we forgyue the that trespasse agaynst vs. And by these wordes (sayeth saynt Austine) humblynge oure soules we cease not after a maner to do dayly penaunce. But it is to be feared, lest many of vs playe rather the pharisees parte, thynkynge our selues hyghly in gods fauour and in the meane season despysynge our neghbours whych by theyr humble submission and penitent hertes shall get vp before vs. Heauen is gyuen not to such as iustifie themselues by their owne dedes, but to such as mekely and penitently call for mercy, pardon, and grace wherby they maye afterward worke that maye be pleasaunt in gods syght. Who wol surely in heauen crowne them wyth glorye immortall. To whome be honoure and prayse for euer and euer. Amen.

Austine.

Math.vi

The Epistle on the.xij.sondaye after Trinitie.

The.ij.Epistle to the Corin.the.iij.Chap.

Thargument.

☞ The ministration of ỹ gospel is here praysed

BRethren, such trust haue we thorow Christ to godwarde, not that we are sufficient of oure selues to thynke any thynge, as of oure selues: but yf we be able vnto any thynge the same commeth of God, whych hath made vs able to minister the

new

new teſtament, not of the letter, but of the ſpirite. For the letter kylleth, but the ſpirite gyueth lyfe. Yf the miniſtracion of death thorow the letters fygured in ſtones, was glorious, ſo that the chyldren of Iſrael coulde not behold the face of Moſes, for the glorye of hys countenaunce (whych glorye is done awaye) why ſhall not the miniſtracion of the ſpirite be much more glorious? For yf the miniſtrynge of condemnation be glorious: much more doth the miniſtration of ryghtuouſnes excede in glorye.

FOrbycauſe that ſaint Paule welbeloued brethrē in our ſauiour Chriſte had a lytle before the begynnynge of the epiſtle of thys daye prayſed the Corinthians ſayenge vnto them that they were hys epiſtle in Jeſu Chriſte inaſmuch as they had receyued hys goſpell and had wrytten and imprinted his fayth in theyr hartes by hys adminiſtration & preachynge: Miniſtred by vs (ſayeth he) not wrytte with ynke but by the ſpirite of the lyuyng God. Not written in tables of ſtone as thoſe that Moſes had, but in tables of fleſh in the harte: therfore to thyntent to gyue them none occaſion that they ſhulde ware ther wyth proude and to hope and glorie in themſelues and not in God, and alſo for to holde them in humilitie vnder the ſauegarde of God: ſaynt Paule ſayeth: We haue truely ſuch hope in God by Chriſt not that we are ſufficient of our ſelues. &c. As yf he had ſayd. Thys & I ſaye, I do not ſpeake it arrogantly, preſumynge of myne owne wyttes, but I haue ſuch hope in God by Jeſu Chriſt, that thys that I ſay, is true

true, and ſhall abyde true. I do not ſaye it of my ſelfe, as of my ſelfe, for we be not ſufficient to thinke any thynge of our ſelues, as of our ſelues, but oure ſufficientnes, and all that whyche we maye thynke, ſpeake, and do, touchynge goodnes, cõmeth and dependeth from God, whych is begynnynge, myddes, and ende of all goodnes. The whych hath made vs, and gyuen vs power to be miniſters and preachers of the new teſtament, of the new and good promiſes whych are by Jeſu Chriſt. He hath gyuen vs authoritie and commiſſion to be a preacher, not of the letter, but of the ſpirite, for the letter ſayeth ſaint Paul ſleeth the ſoule, and the ſpirite doth quycken it. We ought here to note well the difference that there is to preache the letter and the ſpirite. For vnto ỹ tyme that the lyuely worde of God be by feruẽt fayth rooted in our hartes, vnto the tyme I ſay that we ſerue God nomore wyth euell wyll, but ioyfully and freely what ſtudye or lections ſoeuer we take, yea yf we knewe the olde and new teſtament by rote of harte: yet folowe we the letter. But the ſpirite of God, the ſpirite of ſcripture, the ſpirite of the which S. Paul ſpeaketh of here, is out of feare, it ſerueth in lybertie For where the ſpirite of the Lorde is, there is lybertie & fredome. Saynt Paule now after that he bare the lyght of God I meane the worde of Jeſu Chriſt beynge deſyrous and wyllynge, not to hyde it vnder a buſhell, but exaltynge it and ſettynge it vp to be bruted and prayſed of angels and of men: commeth to compare the eternall goſpell vnto the tranſitorye lawe of Moſes. He calleth the lawe of Moſes the executynge or adminiſtracion of death & damnation.

Not

Not but that the law is good and holy, yf it be vsed lawfully: but forbycause the Jues haue abused it to theyr damnation. And for the same cause, by occasion, it is called administration of death. He sayeth than, yf the administration of death, that is to saye, yf the auncient lawe was delyuered and gyuen in lyght in puissaunce and in glorye: what shall ỹ lawe of the gospell be whych is the administration of the spirite, of lyfe, and of iustice, But forasmuche as dyuerse heretikes and vnlearned persones haue myslvnderstanded thys wrytynge of saint Paule in thys place: therfore I thynke it not amysse brefly to make a faythfull reapport vnto you of S. Austines wordes concernynge the interpretacion of thys place. Thus he wryteth in hys seconde boke agaynst the aduersary of the lawe and prophetes.

The lawe albeit it be holy, iust, and good, yet it bryngeth death to the transgressours and breakers therof, whome the grace of God helpeth not to fulfyl the iustice of the lawe. For it behoued, that in the olde testament a lawe shuld be layde vpon the proude and stubborne Jues and on such as trusted vpon the power of theyr owne wyll, whych lawe shuld not gyue them ryghtuousnes, but shulde commaunde vnto them ryghtuousnes, and so beynge wrapped and intangled wyth the death for transgression, that they myght flee to grace, which grace not only cõmaũdeth but also helpeth, thys grace in the new testament is reuelate and opened vnto vs. And of thys occasion do these blasphemours of gods worde thynke, that the lawe was nought whych was gyuen by Moses, bycause it is called the ministration of death fygu-

The wordes S. Austine.

red in stony letters. They consyder not that it was so called bycause of them whyche thoughte by theyr owne fre wyll to satisfye the lawe & not holpen with the spirite of grace were holden gyltye of transgression under the letter of the same lawe. For assuredly the transgression or breakinge of the lawe shuld not be euell: onles the law it selfe were good. What marualye is it than, yf it be called the ministracion of death, where the letter kylleth in prohibitynge euell whych is done, and in commaundynge good whych is not done, and on the contrary syde that the other is called the mynistracion of the spirite whych quyckeneth, that we mought ryse from the death of pruarication and rede, not gyltie, in tables ryghtuousnes, but beynge fre, might haue it in our hartes and maners, that is to saye, the newe testament, differynge from the olde, in asmuch as in the one, the old man is hedged in wyth the straytes of feare, but in the other the new man walketh at large in the wydenes of charitie. For the prohibicion of sinne, bycause it is a lawe, vndoubtedly increaseth the desyre of sinnynge, whych is not quenched but by the cõtrary desyre of doynge well, where fayth worketh by loue.

Hytherto I haue reported the wordes of S. Austine, whych doth full well expounde and declare vnto vs the sentence & meanynge of the Apostle Paule in thys epistle, whose only mynde and purpose is to prouoke vs to loue, esteme, and folowe the holy and syncere gospell, by the whych the holy goost is gyuẽ vnto vs, and by ỹ whych we be newly borne agayne and lyuynge in spirite or goost and nomore after a fleshly sorte. God gyue vs the grace that it maye be

shed

ſhedde ouer all the worlde, as the foure floddes of paradyſe, as a ſee flowynge, as floddes ryſynge in lyfe eternal, that euery body may drinke plentefully of eternall lyfe, to thys ende & purpoſe that we may altogether prayſe and glorifye God euerlaſtyngly, by our Lorde Jeſu Chriſt. To whome be al honour. Amen.

The Goſpel on the .xij. ſonday after Trinitie.

The .vij. Chapter of Marke.

Thargument

☞ The healynge of the deafe and dombe man.

IEſus departed agayne from the coaſtes of Tyre and Sidon, and came vnto the ſee of Galile thorowe the myddes of the coaſtes of the ten cyties. And they brought vnto hym one that was deaffe and hadde an impedimente in hys ſpech, and they prayed hym to put hys hande vpon hym. And whā he had taken him aſyde from the people, he put his fyngers into hys eares, and dyd ſpyt, and touched his tonge, and loked vp to heauen, and ſyghed, and ſayd vnto hym: Ephata, that is to ſaye, be opened. And ſtraught waye hys eares were opened, and the ſtrynge of hys tonge was louſed, and ſpake plaine. And he commaunded them that they ſhulde tell no man. But the more he forbad them, ſo muche the more a great deale they publiſhed, ſayeng: he hath done all thynges wel, he hath made both the deafe to heare, and the dombe to ſpeake.

THe Goſpell redde in the church thys day good chriſten people teacheth vs, that after that our

sauiour Christ had priuely stolen away out of Jewry and had amonges the Tyrians, Sidonians, and Cananites secretlye sowen there the sede of his holy worde, he reflected hys iourney, and came agayne to the lake of Galilee, takynge in hys waye the region of Decapoly, where before that tyme he had healed a man possessed of a deuell. When he was come hyther, they brought vnto hym a ryght mysserable spectacle, that is to saye, a man both deafe and dombe. For he muste nedes be dombe, whyche is of nature deafe. But he is more myserably deafe, whych hath no mete eares to heare gods word, he is worse dõbe, whych hath no tonge to confesse hys fylthynes and gods mercy. By hearynge of the fayth, is the begynnynge of health and saluation, and by confession of the mouth is the perfection of helth. The Jues, albeit they dayly herde Jesus speakyng, yet hearynge they herde not, for asmuch as accordynge to therem ple of the serpent called the Aspik whyche stoppeth her eares agaynst the voyce of the wyse inchaunter, they wolde not beleue such thynges as they herde, And therfore they had a tonge to backbyte and detracte, but they had no tõge to the holsome professiõ of faith. But what shal this sely poore mã do, which hath no tonge wherewyth he maye craue hys soule helth of the Lorde, whych hath no eares wherby he maye perceyue the voyce of Jesus whych is wonte to rayse euen the deade to lyfe? They that had tonges and eares do helpe the sely mã, they brynge him to Jesus. They besech hym of hys tẽder mercy, that he woll vouchsaue to laye hys hande vpon hym. Thus it pleaseth the mooste mercyfull Lorde, that

The property of the Aspike.

euen

euen other mens fayth shuld helpe synners. In lyke wyse the hethen person whych is about to leaue his hethen lyfe & to become christianed in which state he is called of ỹ aũcient fathers of ỹ church catechumenus is brought to Jesus, he hath stynted to do euel, he hath stinted to speake euel, but he hath not yet lerned to do wel, he hath not yet lerned to cõfesse ỹ goodnes of ỹ gospel. For how cã he do thys, yf Jesus lay not hys hãde vpõ hym? Mẽ labour in vayne, onles the secrete power and vertue of Christ be put therto It was an easy thynge for the Lorde, euen wyth the bare worde of hys mouth, to gyue helth to the deafe and dombe man, but thys forme of thynges is purposed and set forth vnto vs. For lyke as for ỹ mooste parte, it is a parable, that Christ speaketh: so oftentymes it is a parable, ỹ he doth. He toke the man by the hãde, & led hym asyde frõ ỹ multitude of people. He is saufe, whom Jesus taketh vp, whõ he leadeth away frõ ỹ hurley burly of thys worlde. He put hys fyngers into hys eares, and wyth hys spyttell, touched hys tonge. Assuredly, my frendes, helth and saluacion is then at hande, whan our sauioure Christe Jesus, by the vertue of hys spirite, whych is the fynger of God, vouchsaueth to touch the eares of oure mynde, and as often as wyth the spyttell of the heauenly wysedome, whych is hymselfe, commynge out from ỹ mouth of the father aboue, he vouchsaueth to touche the tonge of oure mynde, to thintent that those thynges myght sauour vnto vs, which belõge to God and be godly. For wythout thys humour is made no taste, & mans spyttell, yf it be infected, hath a peruerse iudgement. Thys spettell not onely lou-

Other mens fayth otherwhyles helpeth

The allegorie.

ſeth the tonge,but alſo openeth the eyen of him,that is borne blynde,as often as,beynge myxed w̄ earth it be layde vpon the eyes, wheras on the contrarye ſyde,the ſpettel of philoſophers and of phariſees,do rather put out the eyes. The ſame thynge in maner do alſo the teachers of the goſpell. They take men and leade them awaye from the multitude,whā out of the broade way,wherin the mooſt parte of people do walke into theyr owne damnacion,they cal them backe and bryng̃e them agayne to the felowſhip of the lytle flocke. They put theyr fyngers into theyr eares,whan by callynge them awaye from the vanities of thys worlde, they ſturre them to receyue the heauenly doctrine. They laye ſpettell vpon theyr tō ges,whan they exhorte them to profeſſe the euangelicall fayth,they laye theyr handes vpon them, whā they gyue the holy gooſt to ſuch as be baptiſed, by whome theyr ſynnes be wyped awaye,and innocencie is conferred. But all theſe thynges the curate or byſhop doth outwardlye in vayne,yf Chriſte worke not wythin and ſende out hys godly vertue frō hea uen. Of thys thynge Chriſte Jeſus,wyllynge to declare vnto vs as it were a certayne ymage or token, after he had taken the man vnto hym, after he had put hys fyngers into hys eares and had ſpetted on hys tonge:he lyfted vp hys eyen to heuen & ſyghed. Thys ſyghynge was no inſtruſtynge,but a bewaylynge of mans myſery & calamitie. For what thinge can be more myſerable,than they, whych haue ỹ eares of theyr mynde ſo encombred and occupied with earthly luſtes, that they can not heare the worde of God:and whych haue theyr tonge ſo entangled and

Why Chriſt ſyghed.

infected

infected wyth vicious affectiõs, that they sauer not of heauenly thynges, that they be dombe to confesse theyr naughtynes, dombe to auaunce gods mercye: Wherfore the syghynge of Jesus admonysheth vs what we were, and hys lokynge vp to heauen plucketh awaye desperation, declarynge from whence helpe commeth vnto vs, & also whome we be boũde to thanke, that wheras before we had our eares opẽ to detraction, backbytynge, to rybaudrye and foule wordes, to foolysh fables, to pharisaicall doctrine, to vayne philosophie, to the suggestiõs of the deuel: we haue them now open to receyue the heuenly doctrine of the gospell, and wheras before we had oure tõge so infected wyth the spettel of flesh, that ỹ delicate foode of the gospel was loothed of vs, so boũde wyth the bondes of Sathan, that we could neyther confessẽ our owne sinnes, nor yet auaunce the glorie of god: we now confesse, that of oure owne merytes we deserue nothynge but hell, and that it commeth holly of gods goodnes, that we be chosen to the name and inheritaunce of the chyldren of god. Wherfore in lyke wyse doth euery good curate and preste bewayle rather then rage vpon mens synnes, he is rather sory than angrye, neyther doth he arrogantly calenge to hymselfe the power of assoylynge, but he loketh vp to heauen, confessyng and testifyenge, that all that euer is done through the rytes of holy sacramentes, is done by gods vertue, and not mans power. Jt followeth in the texte, that Jesus sayd vnto hym: Ephata, that is to say, be opened. And forth wyth the vertue folowed ỹ worde. For straycht hys eares were opened, and the strynge of his tonge lou-

sed.

sed,and he spake distinctly. They had open eares, whych when the Lorde sayd vnto them: Come after me,left all,and folowed hym. They had an vntangled and louse tonge,which after they had receyued the holy goost,spake wyth sondrye tonges the wonders of God,and whych answered ỹ ruler that charged them nomore to preach ỹ name of Jesu,in thys wyse. Whyther it be ryght in the syght of God to obeye you rather then God,iudge you. Nowe these thynges that Christe dyd, were done aslyde from the multitude. For he thought it not best to make the rude multitude a wytnes of the euangelicall begynnynges, lest they shulde mocke the thynge that as yet they knew not. Jesus therfore cõmaunded them that they shuld tell noma̅ herof,not bycause he wold not that the thynge were knowē that was done,but bycause the thynge selfe speaketh better the heauenly vertue,than doth the brute and reapporte of men. They knewe all well ynough the deafe and dombe man. Now he herde and spake plainly,so he not disclosynge the thynge yet bruted ỹ benefyte of Christ.

Actu. ij.

Act. iiij.

☞ Furthermore Jesus bare here the ymage of man,to thintent he wolde instructe men what they ought to do. What soeuer excellent thynge a mā doth,let him couet to haue hys dede vnknowen,that the glorie of man myght be hushed,and the glorie of God preached. Man is leopardously praysed,but the power & goodnes of God is worthely auaunced. Albeit neyther is mans glorye hushed(yf yet he hath any glorie)but oftētymes ỹ more it is eschued,the more it followeth. Yet neuertheless a christē teacher ought to be thus affected,that as much as in hym lyeth,he co-

An exēple for vs to folowe.

uette

uette to be knowen duly of God. And herin he is the worthyer to be prayſed amonges all men. For who ſoeuer ſeketh for glorie amonges men, is euen for that cauſe vnworthy therof. Wherfore that Jeſus forbad them whych brought ỹ dombe man, that they ſhulde tell no bodye what was done, the ſelfe ſame thynge prouoked them the more, to blaſe it abrode, and ſo much the more alſo they magnifyed & auaunced Chriſt which wheras he had ſo great vertue and power, & dyd them therwyth ſuch pleaſure not onely required no reward of them for the ſame, but alſo wolde not ones inioye the glorie of ſo noble a facte. But as it is the parte of a weldoer not to requyre prayſe for hys benefyte: ſo agayne it is the office of a kynde man ſo much the more to gyue thankes, in that that he whych dyd ỹ benefyte loke for no thake. Wherfore they neuer ceaſed to blaſe abrod the name of Jeſus in euery place where ſo euer they came, ſayenge: He hath done all thynges well. He hath reſtored aſwell hearynge to the deaffe, as tonge to the dombe. Aſſuredly my frendes thys prayſe agreeth only vpon God. There is no earthly, no mortal perſon that doth all thynges well. All Chriſtes myracles no doubt were oure benefytes, which myracles, yf ye waye and expende them after the outward face of corporall thynges: in dede there were many myracles whych he dyd that were of much more excellẽcy and worthynes than thys ỹ of a deafe man he made an hearer, of a dombe a ſpeaker. But accordynge to the ſpirituall ſenſe, the ſumme of all a chriſtian mãs felicitie ſtandeth in thys poynt, that wyth hys eares he mought heare the worde of the goſpell, & ſpeake

that he hath lerned and beleued. This thynge, good chriſten people yͤ we do, we ſhall ſurely at length inheryte the kyngdome of heauen prepared for vs. Where God the father, the ſonne, & holy gooſt thre perſons in deytie raygne eternally. To whome be al glorie. Amen.

The Epiſtle on the.xiij.ſondaye after Trinitie.

The.iij.chapter to the Galathians.

Thargument.

¶ The lawe ſaueth vs not but Chriſt.

BRethren, to Abraham and hys ſede were the promyſes made. He ſayeth not in the ſedes, as many: but in thy ſede, as of one, whych is Chriſt. Thys I ſaye, that the lawe whych began afterward, beyond foure hundreth and thyrtye yeares, doeth not diſanull the teſtament, that was confermed afore of God vnto Chriſtward, to make the promes of none effect. For yf the inheritaunce come of the lawe, it cõmeth not now of promes. But God gaue it vnto Abraham by promes. Wherfore than ſerueth the lawe? The lawe was added becauſe of trãſgreſſion tyll the ſede came, to whome the promes was made) and it was ordeyned by Angels in the hande of a mediator. A mediator is a mediator of one. But God is one. Is the lawe than agaynſt the promes of God? God forbyd. For yf there had ben a lawe gyuen whych coulde haue gyuen lyfe: than no doubte ryghtouſnes ſhulde come by the lawe But the ſcripture concluded all thynges vnder ſyn, that the promes by the fayth of Ieſus Chriſt ſhuld

be

be gyuen vnto them that beleue.

SAynt Paul my welbeloued frendes in the epistle of thys day declareth vnto vs, that they chaũge the testament & the euerlastynge wyll of God, which testament, wyll, or couenaunt god hath concluded in Chryst our only iustifyer and sautour, which seke saluation and iustification by the lawe & not by Chryst I speake (sayeth saynt Paule) after mans fashion, that ye maye the better vnderstande me. Though it be but the testament and last wyll of a man, yet yf it be ones authorised and allowed, noma̅ cutteth it of, or addeth any thynge therto. Here saynt Ambrose noteth, that the Apostle vseth thys comparison or similitude, to thintent he wold declare that they be falsifyers of goddes testament, whych wheras they beleue in Chryst, yet mengle wt Chryst the law & whych hope to be partly saued by the law. For in very dede the hole cause of our saluation is Chryst Iesus, and no iote of the lawe, as the Apostle saynt Paule doth in thys epistle very fully and effectually proue. Yf mans testamẽt ought to be of such strength, that we ought nether take ought therfro, nor put ought ther to: how much rather ought gods testament & wyl to be such? But in gods testamẽt to Abraham was the promise of eternal saluacion and iustification made and vnto hys sede. In thy sede (sayd god to Abraha̅) shall all the nations of the earth be blessed. He sayth not in the sedes as many, but in thy sede, as of one, whych is Chryst. Now tha̅ sepnge this wrytyng, this testamente and couenaunte maketh mencion but of one heyre in whome God promysed, that we shulde all be saued and iustifyed: then we ought to allowe

Ambrose.

Ge. xxij

none other thynge to our iustificacion to oure bleſſe and ſaluacion but only Chriſt.

Secondly, S. Paule proueth by the circūſtaūce of the tyme, that the law bleſſed not nor iuſtifyed mā kynde. For the promyſe or wyttyng of the teſtament was proued and confirmed by god in the only heyre Jeſu Chriſt before the law was gyuen. For the law was gyuen longe after, that is to ſaye (as Paul here wytneſſeth) aboue foure hundred and thyrty yeares after. Wherfore yf the law were any cauſe of our iuſtificacion: then the people whych were before ỹ law was gyuen, coulde not be iuſtifyed, whych thynge is falſe, as ỹ Apoſtle manyfeſtly proueth in hys epiſtle to the Romaynes. For Abraham was iuſtifyed lōge before the lawe came, yea and that before he was circumcyſed. It is therfore playne, that the euerlaſtyng inheritaunce can not come by the law. For yf it were by the lawe, (as reaſoneth ſaynt Paule) than it can not come by promyſe. But ſo it is, that god gaue it vnto Abraham by promyſe. Ergo the heritage of heuen and ſaluacion commeth by promyſe and not by the lawe.

Ro xiiij

An obiection.

But here (ſayeth he) ye wol alſo me, ſyth the law is not the cauſe of ſaluation, but Chriſt is the onely gyuer of it to ſuch as cleaue faſte vnto hym by true fayth, hope, and charitie, wherfore then ſerueth the lawe, what good do it? Surely much good my frendes. The vſe & profyte of the lawe is great, thoughe it be not cauſe of our iuſtificacion. I ſay the workes of the lawe ſaue vs not, but it is only the merytes of Chriſt that ſaueth vs, that iuſtifieth vs yf we ſticke vnto hym by erneſt & quycke fayth whych worketh

Solutiō

of

of loue and not of compulsion. In dede a true and
eyght christen man, I meane a person that is cleane
turned into a new man & whych hath so great fayth
and charitie in hym, that for Christes loue, he is rea-
dy to do all thynges, such a man nede no lawe. For
the lawe (as the Apostle also testifyeth) is not gyuē i. Tim. i.
vnto the ryghtuouse man but vnto the vnryghtu-
ouse and disobedient, to the vngodly and vnto syn-
ners, to vnholy and vncleane, to murtherers of fa-
thers and murtherers of mothers, to mansleers, to
whoremongers, to beastly persons, to theues and so
forth. The lawe than is rather a restrayner from e-
uell, than a iustifyer, it is, as it were a brydell tyll
Christ come and be setled in vs whyche maye cause
vs to worke euen of loue wythout cōpulsion of law.
The lawe (sayth Paule) was added bycause of trās-
gression tyll Christ, whych was ỹ sede that was pro-
mysed came. So the lawe is not agaynst ỹ promyse
of God, but it standeth wyth the promyse, it is as it
were our schole mayster and leader to Christe. For
(sayeth saynt Paule) yf there had ben any lawe gy-
uen which coulde haue gyuen vs lyfe, that is to say,
whych coulde haue iustifyed and saued vs, than (no
doubt) shulde ryghtuousnes haue come by the lawe.
But that could not be. And therfore the scripture cō
cluded al vnder synne to thende that the promyse by
the fayth of Jesus Christ shuld be gyuen to al such
as beleue the same. The lawe than was added not
to iustifye, but to brydell vs in, to leade vs lyke a
scholemayster vnto Christ. And it was ordeined and
gyuen (sayeth Paule) by angels (as is wytnessed al- Actu. vij
so in the Actes) in the hande of a mediatoure, that is

to ſaye,in the hande of Moſes,whych went betwene as a ſpokeſman betwene the angels and the people. The people coulde not heare the lawe that was ordeyned and gyuen of the angels from god wythout a mediatour. Wherfore nowe we haue muche more nede of the mediatour Chriſt whych may bringe vs the waye to God.

Here therfore good people,ye lerne in this epiſtle two thynges,the one is wherfore Chriſt ſerueth and the other wherfore the lawe ſerueth. The lawe muſt be our bridell our ſtaye our ſcholemayſter to directe and leade vs to the true & vnfayned fayth in Chriſt whych fayth may make vs to worke euen of loue. But Chriſt muſt be counted our only iuſtifyer, and the only cauſe of our ſaluacion. We muſt do ỹ workes of the lawe not as compelled by law,but as prouoked by loue whych we beare fyrſt to God and conſequently to our neyghbour for Chriſtes ſake. This doynge we ſhall ſurely be iuſtifyed and ſanctifyed perſons,and ſhall inherite the eternall inheritaunce of God. To whome be glorye. &c.

The Goſpel on the.xiij.ſonday after Trinitie.

The.x.Chapter of Luke.

Thargument.

Of the lawyers queſtion & of Chriſtes anſwere.

IEſus ſayd to hys diſciples. Happye are the eyes whych ſe the thynges that ye ſe. For I tell you that many prophetes and kynges haue deſyred to ſe thoſe thynges whych ye ſe,& haue not ſene thē: and to heare thoſe thynges whych ye heare,and haue not herde them. And beholde a certayne lawyer

ſtode

ſtode vp and tempted hym, ſayenge: Mayſter, what ſhall I do to inherite eternal lyfe? He ſaid vnto him what is wrytten in the lawe? How redeſt thou? And he anſwered and ſayde: Loue the Lorde thy God, wyth all thy hart, and wyth all thy ſoule, and wyth all thy ſtrength, and wyth all thy mynde: and thy neyghbour as thy ſelfe. And he ſayde vnto hym: Thou haſt anſwered ryght. This do, and thou ſhalt lyue. But he wyllynge to iuſtifye hymſelfe, ſayd vnto Ieſus: And who is my neyghboure? Ieſus anſwered, and ſayd: A certayne man deſcended from Ieruſalem to Hierico, and fell amonge theues, which robbed hym of hys rayment and wounded hym, and departed, leauynge hym halfe deade. And it chaunced, that there came downe a certayne preſt that ſame waye, and whan he ſawe hym, he paſſed by. And lykewyſe a Leuite, whan he wente nye to the place, came and loked on hym, and paſſed by. But a certayne Samaritane, as he iorneyed, came vnto hym: and whā he ſawe hym, he had compaſſion on hym and went to, and bounde vp hys woundes & poured in oyle and wyne & ſet him on his owne beaſt, and brought hym to a cōmon ynne, & made prouiſion for hym. And on the morowe, whan he departed, he toke out two pence, and gaue them to the hooſt, and ſayd vnto hym. Take cure of hym and what ſo euer thou ſpendeſt more, whā I come agayne I wyll recōpence the. Whych now of theſe thre thynkeſt thou, was neyghbour vnto hym that

fell

ſelf amonge the theues? And he ſaid: he that ſhewed mercy on hym. Than ſayde Ieſus vnto hym: Go, and do thou lykewyſe.

BLeſſed be the eyen whych ſe that you haue ſene &c. welbeloued audience theſe be the wordes of our Sauiour Chriſt ſpoken to hys diſciples in the x. chapter of Luke whych be red in the churche thys daye. For the better vnderſtandynge wherof, ye ſhal marke, that Chriſte a lytle before the ſpeakynge of theſe wordes reioyſyng in ſpirite, gaue prayſes and thankes to hys father of heuen, bycauſe he had hyd the myſterye of the goſpell from the proude Phariſees whych were counted the wyſe and wyttye perſones of the worlde, and had diſcloſed and opened it to ſymple and vnlerned perſons, as to fyſhermē, publicanes, and ſo forth, ſuch as were hys diſciples. And ſpeakynge theſe wordes, he turned hymſelfe to hys diſciples apart, and ſayde the wordes before reherſed. Bleſſed be the eyen that ſe, whych you do ſe. For I tell you that many prophetes & kynges wold haue ſene that you ſe, and ſawe not, and wolde haue herde that you heare, & herde not. I praye you what herde, what ſawe theſe diſciples that the prophetes and kynges whych were before them, herde not nor ſawe not? Truly, they ſawe not, they herd not Chriſt as dyd thappoſtles. They buſely wayted and loked for hym, they knewe ſuch one ſhulde come to redeme and ſaue them from euerlaſtynge dānation & death wherof they were gyltie by the ſynne of Adam their fyrſt father. But they coulde not ſe hym perſonally. For the tyme was not yet come, that the father of he

uen

uen had set and determined to sende hym. And amõ
ges other holy fathers whych loked for thys redẽp-
tion, we reade in holy scripture of one Symeon a Luce.ij.
ryghtuouse and deuoute man, whyche had receyued
an answere of the holy goost, that he shulde not se
death, tyll he had sene wyth hys eyen the Christe of
the Lorde, that is to saye, the Messias that shulde
saue and redeme the worlde, whyche thynge came to
passe. For whan Christ our sauiour was brought to
the temple on the eyght daye to be circumcised accor
dynge to the custome of the Jues, thys Symeon in
spyred with the holy goost came into the temple and
takynge the chylde in hys armes praysed God and
sayd: Now thou lycencest me thy seruaunt to de part
(o Lorde) accordyng to thy word in peace. For myne
eyen haue sene thy saupnge stocke, whych thou hast
prepared before the face of all people. &c. We reade
also of a certayne wydowe prophetisse named Anne Luce.ij.
doughter of Phanuell, which was also in the temple
the same tyme, and praysed the Lorde in lyke wyse &
spake of thys Christ vnto all those that wayted for
the redemption of Israell. These I saye and suche
other whyche were in Christes tyme reioyced to se ỹ
they sawe, and to heare that they herde. But thys
could not the holy prophetes and kynges whyche
were before Christes commynge into thys world se,
bycause ỹ tyme was not yet come. So Christ myght
very well call the disciples blessed bycause they saw
thynges and also herde doctrine taught them which
were not sene nor herde before. Now whan Christe
had spoken these wordes and was come agayne to
the people to teache and instructe them hys doctrine

beholde, a certayne scribe which was a lawyer sterte vp to take Christ in a trippe and to tempte hym, sayenge: Mayster, what shall I do to inherite euerlastynge lyfe? Christ perceyuynge wherabout he went answered and sayd to the lawyer. What is wrytten
Deut. vi. in the lawe? How doest thou rede there? He sayd: In the lawe thus is it wrytten. Thou shalt loue ỹ Lord thy God with thy hole harte, and thy hole soule, and wyth thy hole myght, and wyth all thy mynde, and thy neyghboure as thy selfe. Than sayd Christ vnto hym: Thou hast well answered. Thys do, and thou shalt lyue. As who shulde saye: Thou art a doctour a teacher and mayster in Israel. Do the thynge that thou teacheste other to do, be a worker of the thynge that thou readest. For not the hearers of the lawe be
Rom. ij. iust before God, but the doers of the lawe shalbe iustifyed. Thynke not, for al my new and straũge doc-
Math. v. trine to your cares, ỹ I am come to destroye the law and the prophetes as many do thinke of me. No no, I am not come to destroye, but to fulfyll. Ye scribes and pharisees cõmonly set lytle by gods hestes and commaundementes, all your busye studye & labour is to auaunce & set vp your owne lawes, your owne rytes and traditions. But I tel you, and take it for a warnynge, that who so euer breaketh one of these lytle prety cõmaundementes of God (for so ye coũte them in comparison of yours) and teacheth men to do as he doth, as cõmonly ye scribes and pharisees do, beleue me, he shall haue lest to do in heauen. But
Math. v that person whych fyrst doth hymselfe, & afterwarde teacheth other men these cõmaundementes of God, of whych thou hast reckened vp the chefest of all and

that

el, at whych conteyneth all the reſt, doubtles, thys fe-
lowe ſhalbe called a great man in heuen. Now good
people, ye ſhall vnderſtande, that the ſcribes & pha-
riſees amonges the Jues in dede taught, whā they
ſate in Moſes chaire, the lawe of God and hys com
maundementes, but they added many gloſes, inter-
pretacions, and additions of theyr owne heades.
They corrupted gods worde wyth theyr owne tra-
ditions, as tauerners be woat to brewe and corrupt
the pure wyne wyth other vnholſome thynges for
theyr owne gaynes and auauntage. And therfore
whan oure ſauiour Chriſte came amonges them he
went aboute to reſtore all agayne to the ryght ſence
and purenes, and to ſeuer and wede out the fauſyes
dreames and leuen of the phariſees wherwyth they
had enſoured and corrupted ꝑ ſwete breade of lyfe,
and he openly tolde the people, that onles theyr per
fection, theyr goodnes and rightuouſnes paſſed the
ryghtuouſnes and good lyuynge of the ſcribes and
phariſees, they ſhulde neuer come to the kyngdome
of heauen. Wherupon he went on, and taught the
commaundementes of God and the pure and ryght
vnderſtandynge of them as in hys mooſt excellente
and ſwete ſermon whyche he made to hys diſciples
on the mountayne, whych the holy Euangeliſt ſaint
Matthew ſetteth forth vnto vs in the. v. vi. and. vij.
chapters, more at large doth appeare. A good tree Mat. vij
(ſayth Chriſt) bringeth forth good frute. For not eue
ry one, that ſayth vnto me, Lorde Lord, ſhal entre in
to the kyngdome of heauen, but he that doth ꝑ wyll
of my father wyth is in heauen. Thou readeſt in ꝑ
lawe. Thou ſhalt loue thy Lorde God wyth all thy

harte, wyth al thy soule, wyth al thy power & mynde: Do thys sayeth Christ, and thou shalte lyue eternally in heauen. Thou mayest not speake of God wyth thy mouth or praye vnto hym wyth thy lyppes, and thy harte be farre from God. Naye, thou must loue hym wyth thy hole harte, mynde and power, and not faynt ly. And thou must loue thy neyghboure as thy selfe. Who soeuer doth thys, shall lyue. And who soeuer hath not done thys, let hym repent and become a newe mã. Let hym aske grace of God that he may be able through hys ayde and helpe to do it. He that seketh shall fynde, he that asketh shall obtayne, to hym that knocketh, it shalbe opened. There is nothynge impossible to God. So longe as we be carnall and vnrenewed by the spirite it is not possible for vs to loue God wyth harte. We maye wel drede hym as a Lorde & punysher of synne, but loue hym as a father we can not. We maye well lyke seruauntes feare hym, but reuerently loue hym lyke sonnes and doughters, we cã not. It is not possible (I say) for a carnall man to fulfyll the lawe whych is spirtuall. The lawe (as ye haue herde) requyreth ỹ hart. We must loue God wyth harte, and not drede hym for feare of punyshment, as bondmen and bondwomen do theyr lorde. Yf we woll consyder what God hath done for vs, fyrst he made vs of nought, he prouydeth for vs all thynges necessarie to oure soules helth, he hath made our soules not as be the soules of beastes wythout reason and whych perysshe & dye wyth ỹ body, but reasonable, but immortall, he sente also hys owne sonne from heauen to redeme mankinde from the tyrranny and thraldome of the deuel,

Rom. vij

and

and to teach them how to lyue a godly and an innocent lyfe. Yf I saye we woll consyder all thys, howe can we but loue god euen wyth harte & do his swete wyll and pleasure, onles we be harder then the Adamant stones, onles we be made of suche a churlysshe nature that nothynge can moue vs. But the pharisees for moost parte were carnal and fleshly persons They obserued the letter of the lawe, they kepte the outwarde wordes, they dyd no lechery outwardlye, they cõmytted no thefte, no murther, no periury nor suche other vyces outwardlye, they dyd sacrifice to God, they offered vnto him, they sensed, they pyped, they played, they prayed after theyr fashiõ, but noue of all thys was done wyth the harte. For inwardly they were full of all abhominacion, as Christe hymselfe wytnessed vnto them. For they dyd it onely for feare of punyshmẽt and not for any harty loue that they had to God. They fulfylled the letter of ỹ lawe outwardly. But theyr minde, theyr spirite, theyr hart was vpõ other thynges, that is to wyt, vpõ worldly vanities and pleasures. So they coulde not fulfyll the lawe so longe as they were in that case. For as Paule full well declareth, the lawe is spirituall, and ought to be done and executed wyth the harte, wyth the spirite, and mynde, and not only outwardly. Yet neuertheles all the Jewes were not in thys case, for there were holy and iuste persons in all ages, as appeareth full wel in the bokes of holy scripture. And there were also many, whych had good intentes, but they were so drowned wyth the blyndnes, superstition, gloses, traditions, interpretacions and dreames of the pharisees and elders that they espyed not the Rom.vij

true honoure and worſhyp of God, of whyche ſorte
Ioh. iij. was Nicodemus, whych came by nyght to Chriſt to learne of hym and to diſpute wyth hym. But Chriſt percepuynge that he was yet carnall and that he obſerued but the letter of the lawe, and not the ſpirite and mynde of the lawe, ſayd by and by vnto hym: Uerely verely I ſay vnto the, onles thou be (as who ſhulde ſaye) new borne, not of thy mother, but of water and ſpirite, thou canſt not enter into the kyngdome of god. That that is borne of fleſh is fleſh, but that whych is borne of ſpirite is ſpirite. A fleſhly mā a naturall man, a man vnbaptized, vnrenewed with the ſpirite can not ſmel nor haue any ſauour of thinges ſpirituall, he can not worke ỹ wyll and pleaſure of God. He maye well forfeare ſatiſfye the outward workes, but he ſhall neuer do the wyll of God wyllyngly, hartely, and with ſpirite, as it is requyred of God that he ſhulde do. For as I haue ſayd, the law is ſpirituall and requyreth the harte. And ſurely it appeareth well that thys lawyer toke but the letter of the lawe & not ỹ ſpirite, by the queſtion folowyng where he aſketh Chriſt who is hys neyghboure. For yf he had loued God hertely he ſhulde haue counted euery man hys neyghboure as Chriſtes ſimilitude byddeth and not only hys owne nation as cōmonly the Jues dyd. Wherfore my frendes yf we wol haue euerlaſtynge lyfe, let vs do as Chriſte here byddeth vs. Let vs not be ſpeakers nor hearers of ỹ law but doers, and not outwarde and lyterall doers, but hartye, but ſpirituall doers, not for feare as bondmen but for loue as frem̄e and ſonnes and heyres. Thys let vs do and we ſhall lyue euerlaſtyngly in heauen

wyth

wyth God. To whome be all honoure and imperie for euer and euer. Amen.

The Epistle on the. xiiij. sonday after Trinitie.

The. v. chapter to the Galathians.

Thargument.

¶ The batell betwene the spirite and the flesshe, and the frutes of them both.

BRethren, walke in the spirite, and fulfil not the lust of the flesh. For the flesh lusteth contrary to the spirite, and the spirite contrary to the flesshe: These are contrary one to another, so that ye can not do what soeuer ye wolde. But and yf ye be led of the spirite, than are ye not vnder the lawe. The dedes of the flesshe are manyfest, whyche are these, aduoutrye, fornication, vnclenes, wantones, worshyppynge of ymages, wytchcraft, hatred, variaunce, zele, wrath, stryfe, sedicion, sectes, enuyeng murther, dronkennes, glottony, and suche lyke: of the whych I tell you before as I haue tolde you in tymes past, that they whych commytte such thynges, shall not be inheritours of the kyngdome of God. Contrarely they frute of the spirite, is loue, ioye, peace, longe sufferynge, gentlenes, goodnes, faythfulnes, mekenes, temperancy. Agaynst suche there is no lawe. They that are Christes haue crucifyed the flesh wyth the affections and lustes.

MY welbeloued brethren and systers in Christe, ye muste well consyder and vnderstande, that the lyfe of a christen man and woman in thys present worlde is as who shulde saye a continuall warfare, a dayly

a dayly batell and fyghtynge, accordynge to the say
Iob. vij eng of Job. Mans lyfe is on etth a warfare. And ye
shall furthermore vnderstande, that the greatest ad-
uersarie, the greatest enemye ỹ mā hath, is hym selfe.
Neyther hath mā any thinge so harde and so strōge
an enemye to ouercome as hys owne flesh, his owne
stubborne and rebellous mynde and lust, forasmuch
as of our owne corrupt natures we be inclined to al
naughtynes and euels as it is wrytten in the boke
Ge. viij. of Genesis. The vnderstandinge and ymagination
of mans harte is euell euen from hys youth. The
flesh lusteth contrary to the spirite and the spirite to
Ioh. iij the flesh. Wherfore yf we be not regenerate, yf we be
not borne agayne, yf we be not purged, clensed, & re-
newed by the spirite of God and so gouerned and di
rected in al our procedinges and doynges of ỹ same
surely we shall neuer enter into the kyngdome of he
uen, and thys is it that saint Paule doth here tel vs
of. He byddeth vs walke in the spirite, that is to say,
cast awaye our olde corrupt nature, and put on vs
a new nature, that is to saye, a spirituall nature, a
new man, so shall we not fulfyll the lustes and desy-
res of the flesh. As who shulde say. Albeit your flesh
wrastleth and fyghteth agaynst your spirite whyche
ye haue obtayned by Christ and againe your spirite
agaynst your flesche bycause it is not yet throughlye
mortifyed nor crucifyed in such wyse that somtyme
ye do not the thynge that ye wold fayne do through
the infirmitie and weakenes of the flesche whyche ye
haue not yet fully conquered: yet thys notwythstan
dynge se ye go styll on, and walke accordynge to the
spirite. Folowe I saye the thynges of the spirite, as

holy

holy meditacions & readynges of scripture, deuoute prayers, abstinence of the body, and all godly exercises. Thus doynge, ye shall growe stronge in ỹ spirite, ye shalbe hable by gods grace and assistence to wythstande the lustes and desyres of the flesh and of the corrupte nature, yea ye shalbe new mẽ, spirituall men, conducted, led and gouerned by the holy spirit of god, ye shall then embrase the wyll of God frelye without compulsion, and not as bondmen to ỹ law. Ye shall then be enfraunchised from the thraldome of the deuell. Then shall charitie worke more in you than any outwarde lawe can do. For a lawe is not made for iust and parfyte persons, but to bridel and represse the lustes of synfull persons of carnall and beastly folke, for as a certayne Philosopher sayeth: Of the euell maners of men bid good lawes take begynnynge. For yf all men wold do as they ought to do, we shulde nede no lawes. Good men therfore be not vnder the lawe. For to be vnder the lawe is to be in seruile feare and not to do the lawe frely. i.tim.i. Plato.

And bycause ye shulde knowe the better whan ye walke fleshly and whan spiritually, the Apostle S. Paule setteth forth vnto vs the frutes of the flesshe and the frutes of the spirite. The workes of ỹ flesshe (sayeth he) be easely knowen, whych are these, aduoutrye, letchery, vnclennes, ydolatrye, wytchcraft, poysonynge, hatred, stryfe, hartbrennynge, fume, chafynge, discorde, heresies, sectes, enuye, dronkennes, ryotte, surfettynge, and such lyke. Of these foule vices and frutes of the corrupte nature, I tell you before (sayeth saynt Paule) that who so euer do them (onles he ryse agayne by dew penaunce) shall neuer workes of the flesshe.

inherite the kyngdome of God. On the contrarye ſyde, the frute of ỹ ſpirite is loue, charitie, ioye, peace wyth all men, pacience, ſufferaunce, myldnes, lyberalitie, faythfulnes, meknes, temperaũce. And againſt ſuch perſons ſayeth S. Paule as ſhew theſe frutes, ſurely there is no lawe. For (as ſayde is) the lawe is made for the other ſorte of men whych be inuſt and diſobedient, it is not ordeyned for the chyldren of the ſpirite whych be inſtraunchyſed and whyche be wyllyngly wythout compulſion obedient ynough. For the chyldren of the ſpirite, I meane all ſuche whych belonge vnto Jeſu Chriſt haue mortifyed and crucifyed and do cõtinually mortifye and crucifye theyr fleſhe, theyr vyces and concupiſcences by the power of the ſpirite that raygneth in them, as S. Paul dyd ſayenge: I tame my bodye and bryngе it into ſubiection. Aſſuredly my frendes the chyldren of the ſpirite be now nomore ſubiecte to the fleſhe, but ỹ fleſhe rather is ſubiecte vnto them or at leſt wayes vnto the ſpirite whych is in them. Our Lorde graũt, that hys ſpirite maye ſo worke in vs by hys lyuely word that we maye eſchue the workes of the fleſhe and folowe the frutes and workes of the ſame ſpirite by our Lorde Jeſu Chriſt. To whome wyth the father and holy gooſt thre perſons and one God, be rẽdred all honoure, glorie, prayſe, and thankes for euer and euer. Amen.

i. tim. i.

i. cor. ix.

The Goſpel on the.xiiij.ſonday after Trinitie.

The.xvij.Chapter of Luke.

Thargument.

☞ Chriſt healeth the.x.lepers.

As

AS Ieſus wente to Hieruſalem he paſſed thorowe Samaria and Galile. And as he entred in to a certayne towne, there met hym ten men that were lepers. Whych ſtode afarre of, and put forth theyr voyces and ſayd: Ieſu mayſter, haue mercye on vs. When he ſawe them, he ſayd vnto them: Go ſhewe your ſelues vnto the preſtes. And it came to paſſe, that as they wente, they were clenſed. And one of them, whan he ſawe that he was clenſed, turned backe agayne, and with a loude voyce prayſed God, and fell downe on hys face at hys fete, & gaue hym thankes. And the ſame was a Samaritane. And Ieſus anſwered, and ſayd: are there not ten clēſed? But where are thoſe nyne? There are not foūd that returned againe to gyue God prayſe, ſaue only thys ſtraunger. And he ſayd vnto hym: aryſe, go thy waye, thy fayth hath made the hole.

GOod chriſtē people not only the wordes of our Lorde be full of great myſteries and ſignifications, but alſo hys myracles and hys workes be as it were parables and ful of myſtery, and by them we ought to nouryſh & increaſe oure weake fayth more and more and to make it ſtronge, as one may ſe and conſyder in the goſpell of thys daye, whych maketh mencion of .x. lazers or lepers, whome at that tyme our Lorde clenſed of theyr lepzye, and of hys large mercye made them hole. But what ſygnifye theſe .x. lazers or lepers vnto vs? Truly in the lawe of Moſes God had forbydden that none ſhulde kepe company with them whych were infected and ſycke with

bodely lepzye but commaunded that they ſhulde be put forth from amonges them and from the compa ny of the reſt, leſt they ſhulde infecte and pollute o= ther as it is redde in the boke of Numeri where it is
Num.v wzyttē in this wyſe. The Lozd god ſpake to Moſes ſayenge: Commaunde the chyldzen of Iſraell, that they put out from theyz tentes all lazars oz lepers. But certaynly we ought a great deale moze to take hede that we do not communicate noz kepe compa= ny wyth ſuch as be lazars ſpirituallye. The ſpiritual lepzy is infidelitie, hereſie, and ignozaunce of God. Foz lyke as the bodely lepzye doth cozrupt al the bo dy, euen ſo doth infidelitie cozrupt all the ſoule, and by the ſtynkynge bzeath therof, that is to ſay, by the wozdes and conuerſacion of ſuche as be cozrupted therwith, be other cozrupted ỹ company wyth them, accozdynge to that ſayenge. Corrumpūt bonos mo res colloquia praua, that is to ſaye, euell communi= cacions do cozrupt good maners. Wherfoze al ſuch ought to be eſchued and fled from, as lepers and la= zars, they muſt be excōmunicate and put out of the aſſemble and congregacion of chziſten people. Yet thys notwythſtandynge, there is no ſyckneſs, no ma ladie, no lepzy ſo greuous, but that the mooſt excel= lent phiſician and ſurgeon our Lozd and Sauiour Chziſt Jeſus both can heale and wyll heale, yf he be faithfully ſought and called vpon, as by exemple is well ſhewed in thys goſpell. But I ſay it is our par tes, to ſeke and call vpon hym, it is our offyce to go and mete Jeſu Chziſt, yf we woll be cured. We muſt cryc afarre of after hym, we muſte wyth depe lowly= nes and humilitie of harte, pzay vnto hym and ſay:

Jeſus

Jesus, Sauioure, and mayster, haue mercy on vs, take pytie and compassion ouer vs. By this meanes after that we haue ones offred and presented our selues vnto the prestes, whych haue authoritie and power of God for to discerne and iudge, accordyng vnto the scripture, betwene the lepry and not lepry, that is to saye, betwene heresye and veritie, betwene vice and vertue, and accordynge vnto the scripture, to assoyle, as saynt Paule dyd assoyle a synner of whych is made mencion in the seconde epistle vnto the Corinthians, we shalbe receyued agayne into the nomber of the kaythful, euen into ỹ flocke of Jesu Christ But after that we shalbe assoyled of God in trouth, and of men in sygnes, we muste yet beware that we be not ingrate, churlysh, nor vnthankfull to God, as the.ix. lazars were whyche dyd not retourne, for to yeld thankes and prayses to Christ, and for to gyue glorye vnto god for the great benefite and goodnes that they had receyued of hym. Let vs be lyke the lazar Samaritane, which kygured the christen gētyls, and let vs saye that whych the spirite of God sayeth by the prophete Dauid in the.ciij. psalme. My soule, blesse thou the Lorde God and do not forget all hys rewardes, whych maketh hole all thyne iniquities & all thy syckenesses. Thys let vs do, to thintent oure Lorde maye semblably saye vnto euery one of vs. Ryse vp, and go thy waye, thy true ernest and catholyke kayth hath preserued and made the hole. Hense forth se thou synne nomore, walke nomore after the flesh, but after the spirite. Yf we thus do (my frēdes) doubt we not, but we shall haue the rewarde of euerlastynge blesse, whych is endles ioye in the heauenly

ij.cor,ij

Hieruſalem wyth the father, ſonne, and holy goost. To whome be all glorie and imperie, in infinita ſeſecula. Amen.

The Epiſtle on the.xv.ſondaye after Trinitie.

The.v.and.vi.chapter to the Galathians.

Thargument.

☞ An exhortacion to good workes.

BRethren, yt we lyue in the ſpirite, let vs walke in the ſpirite. Let vs not be deſyrous of vayne glorye, prouokynge one another, enuyenge one another. Brethren, yt a man alſo be taken in any faute ye whyche are ſpirituall: helpe to amende hym in the ſpirite of mekenes: conſyderynge thy ſelfe, leſt thou alſo be tempted. Beare ye one anothers burthen, and ſo fulfyll the lawe of Chriſt. For yf any man ſeme to hymſelfe that he is ſomwhat, whan in dede he is nothynge, the ſame deceyueth hys owne mynde. Let euery man proue hys owne worke, and then ſhall he haue reioyſynge, onely in hys owne ſelfe, and not in another. For euery man ſhall beare hys owne burthen. Let hym that is taught in the worde, miniſter vnto hym that teacheth hym, in al good thynges. Be not deceyued, God is not mocked. For what ſoeuer a man ſoweth, that ſhall he alſo reape. For he that ſoweth in hys fleſhe, ſhall of the fleſhe reape corrupcion: But he that ſoweth in the ſpirite, ſhall of the ſpirite reape lyfe euerlaſtyng Let vs not be wery of well doynge. For whan the tyme is come, we ſhall reape wythout werynes.

whíle we haue therfore tyme: let vs do good vnto all men, and ſpecially vnto them whych are of the houſholde of fayth.

WElbeloued frendes in our Lorde Jeſu Chriſt, we ſhal vnderſtande, that our Sauiour in the Goſpell of ſaynt Mattheu ſayeth, that euery tree is knowen by hys frute, for a good tree beareth good frute, but an euell tree bryngeth forth euell frute. mat.viij Therfore the holy Apoſtle of God ſaynt Paul doth in thys epiſtle admonyſhe vs chriſten folke, that yf we be good trees we ought to bringe forth good frutes, and yf we lyue in the ſpirite, as chriſtē mē ought to lyue, that we muſt walke alſo in ſpirite. For ſurely it is not ynough for vs to be called chriſten folke, onles we do alſo the dedes and workes of chriſten folke. It is not ynough for the to ſaye, I haue receyued the holy gooſt, or I haue fayth, yf thou ſheweſt not worthy workes and frutes of the ſpirite. Nowe one of the fyrſt and principall frutes of the ſpirite, is loue and brotherly ſupportacion or bearynge of one another, whych thynge ſaynt Paule doth admonyſh vs here of, that we ſhulde kepe, where he ſayeth: Let vs not be deſyrous of vayne glorye. &c. Certes it is not poſſible for a man or woman ꝑ is vayne glorioufe and that loueth to be auaunced and prayſed of the worlde, eyther to ſupporte, or to forbeare much an other man, for he wyll alwayes couet to be herde afore all other, and to be obeyed in all places, whereſoeuer he goeth or rydeth. Certaynly my frendes vayneglorie is an appetyte or luſte of all luſtes the mooſt daūgerouſe and the mooſt ſubtyle and ſecreteſt

crcteſt that may be ymagined, in ſo much, that thoſe perſones, whych be eſteined for mooſt ſpiritual, mooſt holy, mooſt godly, be oftentymes infected therwyth. Let vs (ſayeth Paule) not be couetous of vayneglorye, prouokyng one another, nor haunge enuye one at an other. But yf any one amonges you be taken in any faulte or offence through frayltie of nature & not by obſtinate euelnes, you (ſayeth Paule) whyche be or ought to be ſpirituall, teach hym & helpe to amende hym in all mekeneſſe, in al ſwetnes of ſpirite, conſyderynge in your ſelues, that ye alſo may fal in to lyke temptacion. As yf he ſhulde ſaye: Do not bragge nor vaunt your ſelues in the fall of another body, but rather conſyder that euen the ſame or lyke erroure maye happen vnto you. And therfore ſaynt
i. cor. x. paul ſayth in another place. He ỹ thynketh hymſelfe to be ſtandynge, let hym take hede he fall not. Se ye beare & ſuppoꝛte one anothers burthen & charge,
☞ and ſo ye ſhall accomplyſh the lawe of Jeſu Chriſt. Whoſoeuer loueth hys neyghboure, he hath fulfyl-
Ro xiij. led the lawe, as wytneſſeth the apoſtle in hys epiſtle to the Romaynes. Abuſe not then your ſelues in truſtynge in your ſelues and thynkynge your ſelues to be any thynge. For ſurely ye be nothynge, ye can do nothynge, ye are worth nothyng, yf God put not his hande vnto you. So then of your ſelues ye can worthely chalenge nothynge. He that alloweth and praiſeth hymſelfe, is not forthwith approued & allowed, but he is prayſe worthy, he is allowable, whom god
ij. cor. x. prayſeth & alloweth. Wherfore let euery bodye loke on hymſelfe and well conſyder hymſelfe, and he ſhal haue noue occaſion to bragge and glorie wyth hym

ſelfe

hymselfe ouer the frailtie and weaknes of other per sons. What so euer it be, euery man shall beare hys owne fardell, hys owne burthen. The sonne of man shall yelde vnto euery man accordynge to hys worke as he hymselfe testifyeth. Mat.xvi

After saint Paule had thus greatly praysed and commended brotherly supportacion or bearyng one wyth another, he nowe exhorteth christen men to be helpynge and releuynge to all the bodely necessities of them that do teach the fayth and the gospel of Jesu Christ. He sayeth: Do not erre, abuse not your selues, for god can neyther be mocked nor begyled. For what thynge so euer a man soweth, the same shal he also reape and gather agayne, as who shulde saye. All that whych a man doth or soweth in thys world, he shall fynde it and reape it in the other world, whyther it be good or euell. Certaynly my frendes there be two maner of feldes whych men do sowe, there is the fylde of the flesh, and the fylde of the spirite. He that soweth in hys flesh, that is to saye, he that doth the workes of the flesche, whych be euell workes, deuelysh workes, vngodly workes, shal of the flesh reape corruption and euerlastynge curse and damnation But he that soweth in the spirite shall of the spirite reape euerlastynge lyfe. Wherfore in the meane tyme, whyle we haue space to sowe, let vs sowe in spirite, let vs sow good sedes, christen sedes, charitable sedes, let vs do well wythout fayntynge, wythoute beynge wery, not only to them, whych do good vnto vs, but vnto all, and principally vnto the good and faythfull christen men. And doubte we not, but we shall gather in, and reape in tyme conuenient good Two feldes

and full harueſt in eternall lyfe to the glorie of the eternall father of heauen. Unto whome be thankes. Amen.

The Goſpel on the.xv.ſonday after Trinitie.

The.vi. Chapter of Matheu.

Thargument

☞ Chriſte forbyddeth vs here to ſeke carefully for worldly thynges.

IEſus ſayd vnto hys diſciples. No man can ſerue two mayſters. For eyther he ſhall hate the one, and loue the other, or els leane to the one, and deſpyce the other: ye can not ſerue God and Mammō. Therfore I ſaye vnto you: be not careful for your lyfe what ye ſhall eate or drynke, nor yet for your bodye, what raymēt ye ſhall put on. Is not the lyfe more worth than meate, and the body more of value than rayment? Beholde the foules of the ayer, for they ſowe not, neyther do they reape, nor cary into the barnes: and youre heauenly father fedeth them. Are ye not much better than they? Whyche of you (by takynge careful thought) can adde one cubyte vnto hys ſtature? And why care ye for rayment? Conſyder the lylyes of the felde, howe they growe. They laboure not, neyther do they ſpynne And yet I ſaye vnto you, that euen Salomon in all hys royaltie was not arayed lyke one of theſe. Wherfore, yf God ſo cloth the graſſe of the felde (whych though it ſtande to daye, is to morow caſt into the fornace) ſhall he not muche more do the

ſame

same for you O ye of lytle fayth? Therfore take no thought, sayenge: what shall we eate, or what shal we drinke: or wherwith shal we be clothed? after al these thynges do the gentyls seke. For your heuenly father knoweth, that ye haue nede of all these thynges. But rather seke ye fyrst the kyngdome of God, and the ryghtwysnes therof, and al these thinges shalbe ministred vnto you.

GOod people yf we were chrystenmen and womē wyth hartes and wyth workes, I say yf we dyd beleue sufficiently as we boast our selues to beleue in Jesu Chryst and in hys blessed and pure word, we shulde wythoute fayle not be so troubled nor dysmayd nor yet so pensyke and so carefull whan we haue any myskortune and necessitie. Jesu Chryst our sauiour doth cōmaunde vs that we shulde in no wyse take thought what we shuld eate, or what we shuld drynke, or wherwyth we shulde be clothed. And that they be the carnall men, the paynyms and infideles whych take thought for these thynges: and not the true & faythful chrysten men. He sayeth and assureth vs in the Gospell of thys daye, that God hys father and ours, shall nourysh vs and arraye vs: And for all thys, as yf he were a lyer & an abuser, we do not beleue in hym nor in hys wordes. Certes the infidelitie of the worlde is greate. The worlde I saye is blynde, whych thynketh to beleue so well and so fermely, and yet beleueth neuer a deale. We do great iniury vnto Jesu Chryst in mystrustynge hym. But it is to be noted for the vnderstandynge of thys text ỹ our Lord forbyddeth chrysten mē to take thought:

but he doth not forbydde them to labour: but commaũdeth that euery body ſhulde labour accordyng to the grace & myght that god hath giuẽ hym. In the ſweate of thy vyſage thou ſhalt eat thy breade (ſayeth he in the.iij.chapter of Geneſis) And for all the reſt let hym caſt all hys hope in god. And as S. Peter ſheweth vs in the.v.chapter of hys fyrſt Epiſtle, and the Prophete in the.liiij.pſalme. Caſt thy care vpon the Lorde God, and he ſhall nourych the. And ſaynt Paule ſayeth in the.iiij.chapter vnto the Philipptians. Be not carefull for any thynge but in all prayer and petition wyth thankeſgyuynge let your prayers be knowen vnto God. And ſaynt Peter in ỹ v.chapter of ỹ aforeſayd epiſtle ſayeth: Caſt al your thought in him which hath care of you. And for this cauſe ſaynt Hierome expounynge thys place ſayeth in thys wyſe. We be here commaunded by Chriſte, not to be careful what we ſhulde eate, for in the ſwet of our face, we prepare vnto vs breade. Laboure ought therfore to be exerciſed, but care taken away. Here wyth agreeth Chryſoſtome ſayenge: Not with ſpirituall cares, but wyth bodely labours, we muſte ſeke our fode, whyche fode abundeth to ſuche as laboure for it by gods gyfte for a rewarde of theyr diligence, and on the other ſyde it is wythdrawẽ from ſuch as deſpyce laboure, by gods doynge for a punyſhment. But thys that Chriſt ſpeaketh here (ſayeth ſaynt Hierome) is to be vnderſtande, of the bodely meate and rayment. For of the gooſtly fode & rayment we ought alwayes to be carefull. Our Lorde for to rebuke vs the more of our lytle fayth byddeth vs beholde the byrdes, and the lylies of the feldes,

Hierom

Chryſoſtomus ſup Matheum.

☞

vnto

vnto whō God prouideth. And be we no more worth then the byrdes: or then the floures of lylies of ỹ feldes? He doth then defende vs to take thought for earthly thynges, to thende that our spirite maye the better be lyfte vp vnto the heauenly thynges: for a man to take thought and care for the one and the other, it is vnpossible. Who so euer hath tasted of the true goodnesse of God, he doth vntaste and myslyke the flatterynge and vayne goodnes of the earth. For none can serue two maysters at ones. He can not serue both God and also Mammon. Mammon in the Syriake spech (sayeth S. Hierom) is called ryches. Hierom. Let the couetouse person thā heare thys, that he can not both serue Christe and ryches, and yet he sayeth not, he that hath ryches but he that serueth ryches. For he that is the seruaunt of ryches, kepeth ryches as a seruaunt or bondman, but he that hath shaken of, the yoke of bondage or seruitude, he gyueth them as a lorde. And saynt Austine sayth: He that serueth Austine. Mammon, that is to say, ryches, serueth hym which by the meryte of hys peruersitie is called of our lord the prince of thys worlde that is to saye the deuell. Wherfore here be reproued all couetous folkes, whych do set and fixe so much theyr hartes vnto the worlde: and so lytle vnto god. Let vs then beleue at the lest Jesu Christ whych doth not lye: and care we not for to gather goodes, but let vs rather care for the kyngdome of God only and for hys iustice: and to obtayne hys grace and for the rest ther shalbe gyuen vs asmuche as we shall lacke for to passe soberly thys lyfe wyth pacience. Seke ye than fyrst (sayeth Chryso. stome. Christ) the kyngdome of god and the iustice therof

Kyngdō of God. The kyngdome of God, as holy Chryſoſtome expou neth, is the rettribucion or rewarde of good workes, and the iuſtice therof, is the waye of godlynes, wher by ſayeth he, we go to the kyngdome of God. Yf thā thou wylt conſyder, how great the glorye of the ſain tes ſhalbe, it muſt nedes folow, that eyther for feare of payne thou muſt go frō euell, or for deſyre of glo= rie, thou muſt haſten the to do good. And yf (ſayeth thys holy doctour) thou wylte conſyder, what is the iuſtice of God, I meane, what God hateth and what he loueth, the ſelfe iuſtice ſhall ſhewe vnto the her wayes which foloweth ſuch as loue her. For we ſhal not be called to a rekenynge whether we be ryche or poore, but whether we haue done well or euel, which thynge (ſayeth he) is in our fre wyll. Wherfore good people ſe ye do not care for your bodely ſuſtenaūce, for our Lorde doth promyſe you, that it ſhalbe gyuē vnto you, you nede not to doubt of it, yf ye caſt from you thys fleſhly & worldly thought full of myſtruſt of the prouiſion of God. Do ye rather the contrary, haue no truſt in your ſelues, but al in God: and you ſhalbe truly faythfull and the chyldren of almyghty God: and you ſhall lacke nothynge in thys preſente tyme nor in the other to come by oure Lorde Jeſu Chriſte vnto whome be glorie and thankes worlde wythout ende. Amen.

The Epiſtle on the.xvi.ſonday after Trinitie.

The.iij.chapter to the Epheſians.

Thargument

☞ Of the power, heygth, bredth, and depth of Chriſt, that is to ſay, that he is euery where, and potent in all thynges.

Saynt

SAynt Paule wrote vnto the Epheſians ſayeng: I deſyre, that ye faynt not becauſe of my tribulacions that I ſuffre for your ſakes: whyche is youre prayſe. For thys cauſe I bowe my knees to the father of our Lorde Ieſus Chriſt, whych is father ouer all that is called father in heauen and in earth, that he wolde graunt you accordinge to the ryches of hys glory, that ye may be ſtrēgthed with might by hys ſpirite in the ynner man, that Chriſte maye dwell in your hartes by fayth, that ye beyng roted and grouded in loue, myght be able to cōprehēde wyth all ſayntes, what is that bredth and length, depth and heyght: and to knowe the excellent loue of the knowlege of Chriſt, that ye myght be fulfylled wyth all fulnes, which commeth of God. Vnto hym that is able to do excedynge aboundauntly aboue all that we aſke or thynke accordynge to the power that worketh in vs, be prayſe in the congregacion by Ieſus Chriſt, thorowout all generacions from tyme to tyme. Amen.

THe charge my frendes of a byſhop or of a curate, is to teache continually, and to praye for the people, whych is commytted vnto hym, to thintent that it wolde pleaſe God to redreſſe, cōforte, and aſſure them agaynſt the temptacions of this worlde, as ſaynt Paule doth teach vs, by all hys epiſtles & in the epiſtle of thys daye he ſayeth: I praye you my brethrē, that you do not diſcomforte your ſelues for my tribulacions, whych I ſuffre for you. That is to ſay, yf you ſe that I do ſuffre much harme, iniuries,

and

and persecutions forbycause that I do preach vnto you the gospell,do not discourage your selues, but perseuer in ỹ fayth of the same. Yf the mayster hath ben euell entreated,by good ryght the seruaũt must be in lyke maner.Our Lorde Jesu Christe sayeth in the.x.chapter of S. Mathew. It suffiseth vnto the disciple for to be lyke vnto hys Mayster. For thys cause to thende that you shuld not discourage your selues I pray and requyre humbly the father of our Lorde Jesu Christ, the great father of housholde of the heauen and of the earth,whych is the spryng & fountayne of all goodnes. For I knowe well,that wythout hym,you nor I can do nothynge. I praye hym,that by the rychesses of hys glorie and grace,it woll please hym, to gyue vnto you by hys spirite, strẽgth not bodely but spiritually and inwardly,for to endure and to suffer.And that it wol please Jesu Christ,the glorie of the father,the glorie of ỹ angels and of men,to abyde in you by feruent faith in your hartes, founded and rooted in charitie to thyntente that you maye knowe and vnderstande the incomprehensible graces whych by him be gyuen vnto vs the largenesse and length of the same, for the earth is full of the mercy of the Lorde God (sayeth ỹ prophete Dauid)and the hyghnesse and depthnesse: for they do perse the heauens and the hylles.He whych is descended is he which hath ascended aboue al the heauens sayeth saint Paul.To thintent also that ye shall knowe the great charitie of Jesu Christ toward vs (the whych knowlege is more to be estemed than all the science of the worlde) and that you shulde be replenyshed in all aboundaunce wyth the graces of

Psalm. xxxij.

Eph.iiij

God

God. In thys epistle saynt Paule declareth in short conclusions the perfection of the christen lyfe, vnto the whych we ought to breath and to sygh. He doth not praye that god shulde gyue them much temporall goodes for to lyue at theyr ease, but he desyreth and prayeth, that they maye haue strength for to endure and to beare with him the crosse of Jesu Christ For all the lyfe of a christen mā is to endure. In the conclusion of the epistle, wyth profounde harte and wyth great spirite he yeldeth graces & loupnge thankes vnto God, sayenge: Unto him whych is able for to gyue vs more than we can demaunde or thynke, accordynge vnto the myght the whych puissantly & strongly worketh and laboureth in vs, vnto hym be yelden all glorie by all the church, by the meanes of hys sonne Jesu Christ. For euen as by him al grace is gyuē vs from the father, so it must nedes be that by hym, whych is the begynnynge and the ende, all glorie be vnto hym rendered. Then my brethren, let vs not discourage our selues of the worde of God, of the doctrine of the gospell, for any tribulation or worldly veracion that may happē vnto any of them by which it shal haue pleased God ẏ they shuld bear it: yf it be hys pleasure to make them to beare hys crosse: & vnto them whych shall beare it, but so much the more let vs be founded stedfast and ferme, & rooted in fayth, hope, and charitie, and we shall knowe the incōprehensible graces of God. And he that surmounteth all myght, shall delyuer vs from al euell, and shall leade vs vnto hys glorye, vnto hys heauēly kyngdome, where in eternall ioye we shall yelde perpetuall graces and prayses vnto the father of he

uen by our Lorde Jeſu Chriſt. To whome. &c.

The Goſpel on the.xvi.ſonday after Trinitie.

The.vij.Chapter of Luke.

Thargument.

☞ Chriſt rayſeth a deade man to lyfe agayne.

IEſus wente into a cytie whyche is called Naim, and many of hys diſciples went wyth hym, and much people. Whan he came nye to the gate of the cytie: beholde, there was a deade man caryed out, whych was the only ſonne of hys mother, and ſhe was a wedowe, and much people of the cytie was wyth her. And whan the Lorde ſawe her, he had cō paſſion on her, and ſaid vnto her: wepe not. And he came nye, and touched the coffyn: and they that bare hym ſtode ſtyll. And he ſaid: Yonge man, I ſay vnto the, aryſe. And he that was deade, ſat vp, and began to ſpeake. And he delyuered hym to hys mo ther. And there came a feare on them all. And they gaue the glorie vnto God, ſayenge: A greate pro= phete is ryſen vp amonge vs, and god hath vyſited his people.

THe thynge (good people) whych is mooſt agrea ble vnto god, and that whyche he demaundeth & requyreth of vs principally, is to beleue hys word, as ſaynt Paule ſaythin the.xi.chapter of hys epiſtle to the Hebrues. It is impoſſible to pleaſe God with out fayth. For thys cauſe all the myracles whyche were at any tyme done, aſwel by Jeſu Chriſt in erth as by hym in hys members, it hath not ben for to at tribute the honoure vnto hys members, or that hys members hath done myracles, but for to approue þ

worde

woꝛde of God, and foꝛ to manyfeſt hys gloꝛie and
myght, to thintent that he ſhulde be honoured and
reuerenced of euery body, and in euery place, as the
pꝛophete ſayeth: Loꝛde god all the earth doth woꝛ-
ſhip the. Foꝛ thys cauſe oure Loꝛde hath rayſed vp
from death to lyfe the wedowes ſonne, of the whych
is made mention in the goſpel of thys day. He hath
here raiſed one from bodely death: foꝛ to make vs to
beleue, that he hath the power alſo foꝛ to rayſe vs a
gayne from ſpirituall death. And alſo he ſhall rayſe
vs vp agayne bodely at the day of dome: As he ſaid
vnto Martha: I am the reſurrection and lyfe, who
ſo beleueth in me, he ſhall not dye eternally. All they Ioh.xi
therfoꝛe whych do not lyue accoꝛdynge vnto the ſpi
rite, whych folowe the olde lyfe of Adam, whyche ac-
compliſh the deſyꝛes, concupiſcences, and woꝛkes of
the fleſh (of the whych was ſpoken in ỹ epiſtle of the
laſt ſondaye) they be deade ſpiritually. Foꝛ who that
hath not the holy gooſt, he hath no lyfe, he doth not
belonge vnto Jeſu Chꝛiſt whych is the lyfe. Yf any
hath not the ſpirite of Chꝛiſt, he is not Chꝛiſtes. Ro.
viij. He is boꝛne and conducted of euell ſpirites to
the pytte of hell: Yf Jeſu Chꝛiſt do not come quyc-
kely foꝛ to touche hym wyth hys hande, the whyche
ſygnifyeth hys great puiſſaunce and myght conioy
ned wyth hys woꝛde. Yf he do not ſpeake and touch
lyuely the harte, it is impoſſible, that the ſayd creatu
res ſhulde haue power to ryſe agayne, oꝛ that they
ſhulde euer chaunge from the death of the ſoule vn-
to newnes of lyfe and ſtate of grace. Foꝛ ſurely ſo
longe as we be in deadly ſynne and vnder the thꝛal
dome and ſubiection of the fende, ſo longe we be as

S. Ambroſe

deade perſons. And therfore ſayeth ſaynt Ambroſe. We lye deade in ſecrete, whan eyther the fyre of vnreaſonable luſt brenneth vs, or the colde humoure drowneth and as it were wyth a certayne ſlouthfulneſſe of the bodye the ſharpeneſſe of the mynde is accombred and ouerwhelmed, in which caſe we can not ryſe out of our droufye ſlomber but by Chriſte.

An allegorie

And yf ſayeth thys holy doctour ſaynt Ambroſe, it be an heuye & greuouſe ſynne whych thou thy ſelfe arte not able to waſh awaye wyth the teares of thy penaunce and repentaunce, let thy mother the holy church wepe for the. Let the people alſo be aſſiſtente vnto her. And forthwyth thou ſhalt ryſe agayne oute of the coffyn or beere and ſhalte begynne to ſpeake wyth an other lyfe, and all that heare it ſhall feare & ſhalbe corrected by therexemple of one. They ſhal alſo

Bede

prayſe God, whych hath gyuē vs ſo great remedies to eſchue death. And here ſayeth Bede is the errour of the heretiques called Nouatians confounded, whych whyle they go about to deſtroye the clenſyng of penitent perſons, do denye ỹ our mother ỹ church weppynge for ỹ ſpiritual death of her chyldren ought to be comforted by hope of reſtoryng agayne to lyfe Whyche daunnable opinion the wycked Anabaptiſtes at thys daye haue renewed in dyuers places of chriſtendome, whych denye, that they that fall into deadly ſynne after baptiſme can by due penaunce or any other meanes come agayne to the ſtate of grace whome we praye God to bryng out of theyr foule hereſye. Let vs than good people inſtauntly & humbly praye to almyghty God the father of heuen that it wolde pleaſe hym ſo ofte as we fall into ſynne to

touch

touch and ſpeake to vs ſo vertuous and pythy wor-
des that maye quicken vs, and rayſe vs from death
to lyfe, in yeldynge and reſtorynge vs lyuyng truly
in ſpirite vnto our mother, whych is the churche of
faythfull men, and that we may ſpeake continually
the worde of prayſe and of grace vnto God: in ſuche
wyſe that by occaſion of vs, our neyghbours maye
be edifyed and exhorted for to prayſe & glorifye god
wyth vs, knowynge that God hath viſited his
people by Jeſu Chriſte. Vnto whome ap-
perteyneth glorie and honoure
etetnally. Amen.

The Epiſtle on the.xvij.ſonday after Trinitie. The.iiij.chapter to the Epheſians.

Thargument.

☞ Of the vnitie of fayth that there be no diſſen
ſion amonges chriſten people.

BRethren, I whych am a preſoner of the lordes
exhorte you, that ye walke worthy of the vo-
cacion wherwyth ye are called, wyth all lowlynes
and mekeneſſe, wyth humbleneſſe of mynde, for-
bearinge one another thorow loue, and be diligent
to kepe the vnitie of the ſpirite thorowe the bonde
of peace, beynge one bodye, and one ſpirite, euen
as ye are called in one hope of youre callynge. Let
there be but one Lorde, one fayth, one baptiſme:
one God and father of all, whych is aboue all, and
thorow all, and in you all.

My bzethzen and ſyſters in Jeſu Chziſte, let vs conſyder the benignitie louynge kyndnes and ſwetneſſe of the holy gooſt, the whych doth not commaũde vs wyth rygoure and ſharpneſſe (as men do often) but doth deſyze vs louyngly by his great meſſanger the apoſtle ſaynt Paule, that we ſhuld walke wozthely in the vocacion oz callynge vnto which we be callyd. Of thys vocacion is ſpoken in the fyzſte chapter of the fyzſt epiſtle vnto ỹ Cozinthias, where he ſayeth: God is true and kaythfull, by whome you are called into the company of hys ſonne our Lozde Jeſu Chziſt. Thys companyenge with Jeſu Chziſt, is the chziſten and catholyke churche, the whyche is called a bodye, wherof he is the heade, and we be his members: in caſe we be conducted and leade by the holy gooſt. Foz he is the ſturrer, the lyfe and the conductour of all the catholyke churche, foz to make it to walke wozthely wyth the heade in all humilitie, mekeneſſe and ſwetneſſe. He doth teache vs alſo by true loue and charitie, in all pacience to ſuppozte & beare ỹ faultes and infirmities of our neyghbours. And ſaynt Paule inducth vs to do thys in the.vi. chapter of the epiſtle vnto the Galathians. Beare the burthens one of another and ſo ye ſhall accomplyſh the lawe of Chziſt. The whych doth admonyſh vs aboue al thynges that we ſhulde endeuoure our ſelues to kepe the vnitie of the ſpirite of kayth in a bonde of peace and cõcozde: that is to wyte in ſauouryng in kayth one ſelfe thynge. And what is ỹ that we ſhulde all ſauour? That we be one body, one ſpirite, and all called into one hope of ſaluation by Jeſu Chziſt. That ther is one Lozd, one kayth, one bap

tiſme

tisme, one God and father of all, whych is aboue al, and ouer all thynges, and in vs al, whych is he that is blessed in the worlde of worldes. Thys is ỹ fayth in the whych we ought to be vnied and knytte with the holy goost, and to haue stedfast peace & concorde The whych thynges yf we haue, we shalbe conducted by thys holy goost in all graces and vertues for to blesse, laude, and glorifye thys ryght hygh and soueraine father by our Lorde Jesu Christ vnto glorie of al the Trinitie wythout ende. Amen.

The gospell on the .xvij. sonday after Trinitie.

The .xiiij. chapter of Luke.

Thargument.

☞ Christ healeth on the sabboth daye and commended humilitie vnto vs.

WHan Iesus went into the house of one of the chefe pharisees to eate breade on a Sabboth daye: and they watched hym. And behold ther was a certayne man before hym whych had the dropsy And Iesus answered and spake vnto the lawyers and pharisees, sayenge: Is it lawfull to heale vpon the sabboth daye? And they helde theyr peace. And he toke hym and healed hym, and let hym go: and answered them, sayenge: whych of you shall haue an asse or an oxe fallen into a pytte and wyll not straught waye pull hym out on the sabboth daye? And they coulde not answere hym agayne to these thynges. He put forth also a similitude to the gestes, whan he marked how they preased to the hyghest roumes, and sayd vnto them: When thou art

bydden

bydden of any man to a weddinge, ſyt not downe in the hyeſt roume, leſt a more honorable man thā thou be bydden of hym, and he (that bad hym and the) come, and ſaye to the: gyue thys man roume, and thou than begynne wyth ſhame to take the loweſt rowme. But rather whan thou art bydden, go and ſyt in the loweſt rowme: that whan he that bad the, commeth, he may ſaye vnto the: frende ſyt vp hyer. Thā ſhalt thou haue worſhyp in the preſence of them that ſyt at meate with the. For whoſoeuer exalteth hymſelfe, ſhalbe brought lowe. And he that humbleth hymſelfe, ſhalbe exalted.

AT the begynnynge of our goſpell good chriſtē people Jeſu Chriſt doth cōmende vnto vs ſyngularly loue and charitie towarde al men, whan we ſe that ſo familiarly he haūted and frequented wyth them that were hys enemyes and hys euell wyllers, that alſo he dyd eate and drynke wyth them for to haue occaſion to teache them and to conuerte them vnto God hys father as the auncient doctour Cyrillus noteth. And here be rebuked and checked thoſe whych haue hatred, malyce, & rancor agayniſt theyr chriſten brethren, and do not vouchſaufe to company wyth them, nor alſo to ſpeake vnto them, whan by the diuine commaundement of almyghtye God they be bounde for to to rempte and to pardon al iniuries, and ought by all meanes they can for to recōcile them, or els God ſhall neuer be reconciled wyth them. Conſequently Jeſu Chriſte doth inſtructe vs that we ought at al tymes to accomplyſh and do the workes of mercy towardes our brethren and neyghbours

Cyrillus

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bours. And ſpecially that the ſondaye be not in any wyſe violated by the ſayd wozkes of charitie. The whych he ſhewed well, whan that vpon the ſabboth day he dyd heale the poozе mā of the dzopſie. Which as holy doctours do expoune is truely the fygure of all humane nature, whych was ſpiritually ful of the dzopſye, and ful of waters of concupiſcence: wherby it peryſhed and dzewe vnto eternall death. Mozeouer in thys goſpell Chriſt doth aduertiſe vs of theſe couetouſe and pzoude ſcribes and phariſees whych by theyz ambition at the feaſtes and banckettes dyd take the fyrſt and mooſt honourable places. Foz the whych cauſe Jeſu Chriſt doth cozrecte them, and inſtructeth them, and vs alſo, wyllynge vs whan we ſhalbe called vnto mariages and feaſtes, that we do not ſyt in the hygheſt places but in the loweſt. The whych maye be vnto vs very well a mozal doctrine as to the exterioz wozke, as the holy doctours of the church do full well declare it, & in eſpeciall the great clerke Baſilius declareth it on thys wyſe. To take the loweſt place at feaſtes accozdynge to the Lozdes commaundement is conuenient, but agayne contenciouſly to runne into it, is a thynge repzouable as a diſturbaunce of ozdze and occaſion of hurly burly. And ſurely ſayeth thys clerke yf contencion be moued who ſhuld ſyt loweſt amonges you, yeſhall diſcrye nothynge from thoſe that ſtryue to ſyt hygheſt, foz al is one mater. Wherfoze lyke as our lozde ſayeth here, it is expedient foz hym that maketh a feaſt to appoynt the ozder of ſyttynge. So ſhal one of vs in pacience ſuſteyne eche other honeſtly, and doynge al thynges in ozder and not after the fauſye of ſome

The ſpiritual dropſye

we ſhall neyther ſeme to conterfayte humilitie by ouermuche gaynſaynge but rather by humilitie we ſhall obtayne patience. For ſurely it is a greater token of pryde, by ouermuch repugnauncie & refuſing not to ſyt in ſuch place as the feaſtmaker thynketh mete for vs, and contenciouſly to occupie the loweſt rowme, than it is to ſyt in the hygheſt place whā we be commaunded ſo to do. Thys ſayenge therfore of Chriſt morally is thus to be taken. Yet for all that ſpiritually, it maye be well vnderſtanded as Bede & other expoſitours alſo do godly applie it of the mariage of the ſonne of God wyth humayne nature: whych is the vnion and the mariage of hym and all faythfull ſoules. Of the which it is wrytten in an other place. That many be called but fewe elected. The whych ſentence of God ought to aſtonny vs, & we ought diligently to conſider what they be which be choſen, in deſyrynge to be of theyr company. Truly Jeſu Chriſte hymſelfe doth ſhewe vs, ſayenge: That whoſoeuer doth hūble hymſelfe in makynge hymſelfe ſeruaunt vnto all and doynge the workes of charitie to hys brethrē for the honoure of hym, he ſhalbe elected or choſen and exalted. And on the contrary who ſoeuer ſhall exalte hymſelfe in wyllynge by pryde to haue mayſterſhyp and lordſhyp ouer al, and vncharitably neglectynge and deſpyſynge hys euen chriſten and poore brethren he ſhalbe humbled put downe, and caſt backe frō the mariage, for God reſyſteth proude men, and gyueth grace vnto the hūble. Wherfore my frēdes let vs at al tymes do good workes, and mercy vnto all. Let vs not be ambtious of worldly honoure. Let vs humble our ſelues

Math. xxij.

vnder

vnder the myghty hande of God, & after thys lyke we shalbe by hym exalted whan it shalbe hys pleasure and godly wyll into eternal glorye wyth the cõpany of all those that be happy for to prayse hym & blesse hym wythout ende.

The Epistle on the.xviij.sonday after Trinitie.

The.i.Epistle to the Corin.the.i.Chap.

Thargument

☞A gratulacion or thankesgyuynge for ỹ true knowlege of godlynes.

BRethren,I thãke my God alwayes on your behalfe:for the grace of god,which is gyuẽ you by Iesus Christ,that in al thynges ye are made rych by hym,in al vtteraunce,and in al knowlege,by the whych thynges the testimony of Iesus Christ was cõfermed in you,so that ye are behynde in no gyft waytynge for the appearynge of our Lorde Iesus Christ,whych shall also strength you vnto the ende that ye maye be blameles in the daye of the commynge of our Lorde Iesus Christ.

SAynt Paul good christen people in the epistle of thys present sondaye doth teache vs,ỹ he whych hath ỹ grace of God in hys harte,whan he seeth the poore synners leaue theyr euell lyfe,and that they conuerte them vnto God in grace,is exceedyngly ioyfull,and continually yeldeth graces and thankes vnto God. For it is wrytten in the.xiij.chapter of hys fyrst epistle vnto the Corynthiãs. Charitie doth not reioyce at iniquitie,that is to saye,of the estate of sinners but is in heuynesse,pytie,and compassion But it reioyceth of truth,whych is whan they leaue

theyr synnes and the vanitie of thys worlde, & that they conuerte them vnto God whych is all veritie. And also ioye is made in heauen amonges the angels of God, as it is wrytte in the.xv.chapter of S. Luke. It is ioye before the angels of God for a synner that doth penaunce. Also saynt Paule here yeldeth graces and thankes vnto God for the Corinthians: knowynge ỹ it was not by any workes that they had done, that they were conuerted, but by the only mercy of God not deserued on theyr behalfe. And thus it is of vs. In oure conuertynge by true fayth vnto Jesu Christ we be made ryche in hym in all thynges, in all wordes, and in al sciences, that is to saye, in the doctrine of the gospell, by the whyche is confermed vnto vs, the wytnes of our saluacion: knowyng certaynly, that the myght of god is in the Gospell for to saue all them whych shal beleue in it. But before that we be worthy to haue suche, and so great rychesses, we muste renounce and vtterly forsake the vayne confidence and trust in the rychesses and delytes of thys worlde. For Jesu Christ hym selfe sayeth vnto vs, that we can not serue God, and also the rychesses of thys worlde. Moreouer in an other place he sayeth, that yf we do not renounce in our mynde and affection all the goodes that we do possesse we can not be hys disciples. Let vs thā hold vs by fayth in oure conuersion to God: the whyche fayth, foloweth so many gyftes and graces of God that there lacketh nothynge for saluation. And we shall abyde in all suertie and in peace of conscience, the commynge of Jesu Christ, whych shalbe particulerly at the daye of our death and departynge frō

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thys.

thys worlde, and generally at ỳ daye of dome, at the whyche tyme he ſhall come and gyue vnto vs hys great & ineſtimable rychelles, the which we do nowe tarye for by fayth and hope, that is the eternal glorye of hys heauen. Into the whych that we maye all come by the graces and merytes of our Lorde Jeſu Chriſt. &c.

The goſpell on the.xviij. ſonday after Trinitie.
The.xxij. Chapter of Matheu.
Thargument.

☞ The phariſees queſtion to Chriſt, and again Chriſtes queſtion to the phariſees.

THe phariſees wēt vnto Ieſus, and one of them whyche was a doctour of the lawe of Moſes, aſked hym a queſtion, temptynge hym, and ſayeng Mayſter, whych is the great commaūdement in the lawe? Ieſus ſayd vnto hym: Thou ſhalt loue the Lorde thy God wyth all thy harte, and wyth al thy mynde. Thys is the fyrſt and great cōmaundement And the ſeconde is lyke vnto it. Thou ſhalte loue thyne neyghbour as thy ſelfe. In theſe two cōmaūdementes hange all the lawe and the prophetes.

Whyle the phariſees were gathered together, Ieſus aſked them, ſayenge: what thynke ye of Chriſt? whoſe ſonne is he? They ſayd vnto hym: the ſōne of Dauid. He ſayde vnto them: howe then doth Dauid in ſpirite cal hym Lorde, ſayeng: The Lorde ſayde vnto my Lorde ſyt thou on my ryght hande

tyll I make thyne enemyes a footeſtoole. Yf Dauid than call hym Lorde, howe is he then hys ſonne? And no man was able to anſwere hym any thynge: neyther durſt any man (from that day forth) aſke hym any mo queſtions.

THe Goſpell red in the churche thys daye good chriſten audiēce doth reherſe vnto vs, how the phariſees, hearynge that Jeſus Chriſt had confounded the Saducees, whych as ſaynt Hierome noteth were of contrarye opinions wythin themſelues and as it were enemyes one to another, yet they come to Hierom
toyne together agaynſt Chriſte to thintent as Jhon Chryſoſtome ſayeth they myghte ouercome hym by multitude, whome they coulde not cōuince wyth reaſons. And ſo ſayeth he they confeſſed themſelues to be naked of the trouth whych armed theſelues with multitude. They come than all together. And one amonge them a doctour of the lawe ſpeakynge for all the reſte (to thintent yf that one ouercame they myght alleme to haue the vpperhande) in tēptynge our Lorde Jeſu Chriſt, dyd put thys queſtion vnto hym, ſayenge: Mayſter whyche is the greateſt commaundment of the lawe? Here you maye ſe what faſhions theſe falſe foxes and ypocrites had. Fyrſte they called Jeſu Chriſte mayſter: whoſe diſciple for all that, they had no deſyre to be. And they dyd demaunde hym of the greateſt commaundement (as Chryſoſtome ſayeth) which neuer had accompliſhed the leaſt: but rather by theyr curſed and auaricious conſtitucions had tranſgreſſed all the lawe of God. And they thought that it was ynough for to diſpute Chryſoſtome.

the

the one agaynst the other by pryde and vanitie, for they dyd not desyre but all only to be seen and prayse of men, yet for all thys the swete Sauiour desyrynge theyr saluation doth gyue them here trus and sounde doctrine and healthfull correction, answerynge them mekely, that they ought to loue God w all theyr thought, the whych they dyd not: and theyr neyghbour as themselues, but they dyd cleane contrarye. For he whych was theyr God, & theyr neyghbour in as much as he was man, they wold put him to death. In whych he shewed them to be synners, ypocrites that is to saye counterfayted holy & transgressours of all the lawe and of the prophetes. And accordynge vnto saynt Marke in the xij. chapter, they wyst not what to answere, but theyr owne doctoure gaue sentence agaynst them, sayenge: Mayster, in truth thou hast sayd well. For there is one only god, and ther is none other but he. And to loue hym wyth all the harte, wyth all the vnderstandyng wyth all the soule, and with all the strength, and the neyghbour as hymselfe: is a greater thynge then al the brentofferynges and sacrifices made vnto God. Here maye you se, howe he hymselfe gyueth iudgement agaynst the couetousnes of the scribes & pharisees whych loued so well the sacrifices for the profyte that came therof vnto them. And on the contrary syde he approueth the answere of Jesu Christ, the whych they thought to haue interrupted and checked. Thus it appeareth that the craftye be taken in theyr craftynes, and ỹ ther is no cõsell against god And then fynally our Lorde demaunded of the pharisees beynge all there together, whose sonne Christ

was,

was. And forbycause they were carnall they knewe nothynge in Chryst & in Messias but flesh, and they answered hym that he was the sonne of Dauid. And then oure Lorde wolde shewe them and teache theyr saluatiō. For it was not ynough for to beleue that he was a man cōmen of royall bloude, but also it must be beleued that he was God vnied vnto humayne nature for to make the redemption of men. And therfore he sheweth them by ỹ wytnesse of Dauid selfe that he is God, where Dauid sayeth in spirite. The Lorde god hath sayd vnto my Lorde. Syt on my ryght hande vnto the tyme that I put thyne enemyes a foote stoole to thy feete. Dauid calleth Chryst hys Lorde syttynge on the ryghte hande of God whych is to vnderstande (as the auncient doctour S. Remigius & other doth expoune it) not that God is corporall that he shulde haue a ryght or left syde but to syt on the ryghte hande of God, is to remayne in the same honoure and dignitie egall wyth the father, so that herby he cōfesseth that he is God. And this the pharisees vnderstode not to be sayd of Chryste: but they were those whych ỹ spirite of god calleth the enemyes of Chryste, for to be put vnder hys feete. Than my brethren let vs not tempt Jesu Chryst. Let vs beleue, that the greatest and the fyrst commaundement: is to loue God wyth all our hart, wyth all our thought, and wyth all our soule, that he is true God and that he is true mā. And we shall be of the nombre of the chosen for to laude the heauenly father, and our Lorde Jesu Chryst syttyng on hys ryght hande. Unto the whyche wyth the holy goost be glorie wythout eyde.

Psal. xix

Remigius.

The

The Epistle on the.xix.sonday after Trinitie.

The.iiij.chapter to the Ephesians.

Thargument

☞ How we ought to put of our olde Adam, and put on the newe.

BRethren, be ye renewed in the spirite of youre mynde, and to put on that newe man, whych after God is shapen in ryghtuousnes and true holynes. Wherfore, put away lienge, & speake euery mā trouth vnto hys neyghbour, for as much as we are members one of another. Be angry and synne not: let not the Sonne go downe vpon your wrath, neyther gyue place vnto the backbyter. Let hym that stole, steale nomore but let hym rather labour with hys handes the thynge which is good, that he may gyue vnto hym that nedeth.

MY welbeloued frendes in our sauiour Christ ye shall vnderstande that in the texte immediatly goynge before thys epistle of thys present daye, the Apostle doth admonysh vs for to leaue the olde mā, that is to say our fyrst natiuitie or byrth by ỹ which we be borne chyldren of the yre and wrath of God, & we be fulfylled wyth synnes, wyth euel desyres, and wyth concupiscences, the whych woll turne vs vnto corruption and eternall death. After in our epistle he exhorteth vs, that we shuld be renewed, not accordynge vnto the body, but in the spirite of our soule. For it is the spirite of God that wyl inhabyte there, and do hys workes. Then we must, for to be renued in our hartes haue nede that the gyftes and graces of God maye abyde there in stede of the concupiscen

ces whyche the deuell hath put there by the ſynne of Adam. As agaynſt couetouſneſſe, mercy and lybera litie. Agaynſt lechery, continence, & chaſtite. Againſt pryde and rygoure, frendſhyp mekenes and all humilitie. Agaynſt hathered and rancor, loue and charitie. Agaynſt iniquitie and ſynne, iuſtice & al grace. And thus we ſhalbe newly arrayed wyth the newe man Jeſu Chriſt: whych by hys holy ſpirite ſhal make vs alſo new men, holy men, and vertuouſe mē ly uynge nomore in foule and ſtynkynge ſynne as we were wont to do, but walkyng in newnes of lyfe by the grace of God by whom we ſhalbe iuſtifyed and truly ſanctifyed. And for bycauſe he is all trouth, yf we wolde abyde in hym, we muſte caſt out and put from vs al lyes and falſe tales, the whych from our byrth is conioyned and euen knytte faſt vnto oure fleſche. For as the prophete ſayeth. All men be lyers, they haue ſpoken vanities and falſe thynges from theyr byrth. And god alone is veritable & euē trouth it ſelfe the whych wylleth that we ſpeake trouth one to an other for we be all mēbers of hys body, which is hys church and ſpouſe, whych ſpouſe ought to be gouerned ledde & conducted by the ſpirite of trouth. And thys ſpirite of trouth yf it dwell in vs, ſhall doubtles gyue vs all holy zele and a certayne godly angre agaynſt ſynne whych ſhalbe wythout ſynne. As in ſeynge the blyndnes and the vnhappynes of the poore ſynners, we ſhalbe ſorowfull and heuy. As it is wrytten in the iij. chapter of ſayut Marke, that our ſauiour Jeſu Chriſt whan he dyd ſe the wyckednes of the ſcribes and phariſees he was ſore troubled and heuy wyth anger for the blyndnes of theyr

Omnis homo mendax

hartes

hartes. But here my frendes we muſt be well ware, that thys anger be not agaynſt our chriſten brother but agaynſt the wycked enemye and the ſynne. And alſo that it do not abyd ouerlonge in our hartes for feare that it ſhulde happen that the ſonne of iuſtice, whych is Jeſu Chriſte, ſhulde byde and go downe from vs for our anger and yre, for in leauynge god, we ſhulde gyue place to the deuell. Fynally the Apoſtle doth admonyſh vs that they whych haue ben theues and robbers, that they ſhuld do nomore theftes & robberies: but rather that they ſhulde labour wyth theyr handes in good workes, not by auarice or couetouſnes for to ware ryche, but for to ayde charitably and relefe theyr chriſten brethrē which haue nede and pouertie. And in doynge thys God ſhal be in lykewyſe mercyfull vnto vs, and ſhall haue pitie of vs. For he loueth mercy more than ſacrifice as our ſauiour Chriſt hymſelfe recordeth. After thys wyſe yf we fynyſhe the courſe of oure lyfe, we maye truſte that the crowne of iuſtice is layde vp for vs whych our Lorde ſhall render vnto vs who is a iuſt iudge as S. Paule ſayeth. For he ſhall render vnto euery man accordynge to hys workes. We ſhal ſayeth Paule be ſet before the trone of Chriſt to beare a waye accordynge as we haue done in our bodye, eyther good or euell. Let oure fayth then bryng forth worthy frutes of chriſtianite that by gods grace we maye be crowned accordyngly. To whome be al glorie and prayſe for euer and euer. Amen. ij.ti.iiij. ij.cor.v.

The Goſpel on the xix. ſonday after Trinitie.

The ix. chapter of Mathew.

Thargument.

☞ Jesus forgyueth the sycke man of the palsey hys synnes, and healeth hym.

IEsus entred into a shyppe, and passed ouer, and came into hys owne cytie: and beholde, they brought to hym a man sycke of the palsye, lyenge in a bed. And whan Iesus saw the fayth of them, he sayd vnto the sycke of the palsye: sone, be of good chere, thy synnes be forgyuen the. And behold, certayne of the scribes sayd wythin themselues: thys man blasphemeth. And whan Iesus sawe theyr thoughtes, he said: wherfore thinke ye euel in your hartes? Whether is easyer to saye, thy synnes be forgyuen the, or to saye aryse and walke? But that ye maye knowe, that the sonne of man hath power to forgyue synnes in earth. Then sayeth he vnto the sycke of the palsye: aryse, take vp thy bed, and go vnto thy house. And he arose, and departed to hys house. But the people that sawe it, maruayled, and glorifyed God, whych had gyuen such power vnto men.

Chryso stome

MY welbeloued brethre and frendes, the cytie of Jesu Christ as noteth Chrysostomus the holy doctour of the church is Capharnaum, the whyche is called hys cytie forbycause that in leuynge Nazareth he wente and dwelled there, and also for the noble sermons, and great myracles whych he dyd ofte there, as also now he doth one, whych we ought wel to marke and note: for therin is comprysed for vs noble and helthfull instruction. Fyrste of all then we ought to consyder that our Sauiour Jesu Christe,

hath

hath perceyued and beholden the fayth of them that dyd beare the man hauynge the palsey, but here is no mention at al made of the great payne that they toke. For saynt Marke in the seconde chapter, and saynt Luke in the.v.chapter do reherce thys selfe myracle and say that they vncouered the house, and so dyd let downe the bedde wherin the sycke man of the palsey laye before oure Lorde, for bycause that ther was so great multitude of people that dyd folowe hym that they coulde not come nere vnto hym. Notwythstandynge all thys, ther is made no mencion here but of theyr fayth and trust: instructynge vs, that God doth not so greatlye esteme oure outwarde workes, though that they be fayre and in apparaũce good, yf we haue not fayth by charitie worckynge in vs, the whych only and her workes he esteemeth. For certes what soeuer proceedeth not of fayth whych is the roote and foundacion of al good workes is synne as thapostle S. Paule doth wytnesse. Ro.xiij. And therfore the prophete Hieromie sayeth: Lorde God thy eyes do beholde ỹ fayth. Therfore sayd our lord vnto ỹ paralitique. Sõne haue hope, be of good chere thy synnes be forgyuẽ the, shewyng vnto vs ỹ our sinnes is ỹ sycknes ỹ god wyl principally heale & of ỹ whych aboue al thinges we ought to desyre ỹ healyng, which is the remission: whych we shal haue not by outward workes done wout fayth, but by ỹ fayth & cõfidẽce ỹ we shal haue in Jesu Christ in returning agayn vnto hym for al our businesses aswel spirituall as corporall, as vnto our creatour & redemer, whych is only myghty ynough for to help vs, & principally for to pardõ our synnes, which is ỹ moost Iere.v.

daungerous syckenesse that can be to mākynde, for by the same we dye of euerlastynge death. And forbycause that the scribes and doctours of the lawe dyd not beleue that Christe was God, they sayde in theyr hartes, that he blasphemed in forgyuinge and pardonynge the synnes vnto the palsye man. And it maye be that they had red that whych god had sayd in the.xliij.chapter of Esay: It is I, it is I my selfe that pardone the synnes bycause of me. Then God dyd shewe hymselfe true God, in rebukinge them of theyr euell thoughtes, and seynge theyr hertes (the whych apperteyneth vnto God onely, of whome is sayd. It is thou Lorde God whych sercheth the hartes and the raynes. And yet more outwardly he shewed hymselfe. For visibly and by hys only worde he healed the sycke mā, & dyd gyue him sodenly bodely strength, and wythout beynge in any maner weake of hys syckenesse, he commaunded hym to beare awaye hys bedde and to go vnto hys house, shewyng that it was he of whom it is sayd. He hath sayd and they were done. Thys poore paralitique is the fygure of all synners, the whych be vnable as of them selues to do any good, & they be borne in theyr bedes, that is to saye in the flesshe of theyr concupiscences. But whan they haue fayth vnto the worde of God whych apprehedeth gods promyse wyth an ernest repentaunce of theyr former lyfe and a study of a newe lyfe they receyue full helth: and where as before they were subiectes vnto theyr flesshe and fleshly desyres, they be now maysters, and holde them subiectes, and fynally they go by the grace of God and the vertue of hys worde beynge conducted and fortified

tifyed by the same in newnes of lyfe walkinge in the preceptes and ordinaūces of god, they go I say vn to theyr house whych is the moost blessed and ioyful kyngdome of heauen. And the people whā they saw thys myracle had feare and greate reuerence vnto God: and esppenge hys great benefytes to mākinde gaue to hym glorie, knowynge that the men coulde not do such workes whych be aboue nature, yf God do it not by them: and in thys doynge, they glorified Jesu Christe whych is true God and true man, and whych vndoubtedly is the iustice, the glorie, and perfection of all men, whych not trustynge in themselues as dyd the proude pharisee whome the Gospell maketh mencion of but wyth sorowfull harte & due penaunce accordynge to therample of the publicane lamentynge theyr synnes haue stedfast fayth and cō fidence in hym beynge in full mynde and a redynes not only to be hearers of the lawe and Gospell but also to be doers and workers of the same as Christe hath appoynted vs to do. God graūt vs that grace To whome be all glorie impetie and peace in infinita seculorum secula. Amen.

The Epistle on the .xx. sonday after Trinitie.

The .v. chapter to the Ephesians.

Thargument.

☞An exhortacion to vertuous lyuynge.

BRethren, take hede therfore howe ye walke circumspectly: not as vnwyse, but as wyse men: auoydynge occasion, bycause the dayes are euell. Wherfore, be ye not vnwyse, but vnderstand what the wyll of the Lorde is, and be not dronke wyth

wyne

wyth wyne wherin is exceſſe: but be fylled wyth the ſpirite, ſpeakynge vnto your ſelues in pſalmes and in hymnes, and ſpiritual ſonges, ſyngynge and makynge melodie to the Lorde in your hartes, gyuynge thankes alwayes for all thynges vnto God the father, in the name of our lord Ieſus Chriſt ſub myttynge your ſelues one to another in the feare of God.

My good bzethzen and ſyſters the wyſe man ſayeth in hys pzouerbes that ther is a waye the whych ſemeth vnto mē to be ſtrayght and good, but it leadeth vnto eternall death. Certes thys is ỹ way of the wozldly people, whych lyue accozdynge to the deſyzes of the fleſhe, not remēbzynge, how they ſhall deſcēde in a minute of an houre vnto hell. Therfoze in our epiſtle whych thys day is redde in the church The apoſtle doth erhozte vs that we wol walke pzudently and wyſely as becommeth chriſtē men in the meane tyme, whyle we ſhalbe in thys wozlde ỹ vale of myſery: not as the fooliſh folke that ſhall peryſh but as the wyſe folke replenyſhed with the true and heauenly ſaptence, followyng the ſteppes ſp nete as God ſhall gyue vs grace of oure Sauioure Ieſu Chziſte, ſekynge by all meanes we poſſible can occaſiō and opoztunitie to do well, as wozkes of fayth wozkes of mercy and pytie towardes our euen chriſten. And in thus doynge vndoubtedly we ſhall redeme oz bye agayne the tyme whych we haue yll beſtowed. And certainly we ſhuld be moued vnto this namely fozbycauſe that the dayes be euel, not in thē ſelues

We be here exhorted to good workes.

ſelues, but for the ſynnes that be cõmytted in them. For the deuell doth all he can to turne vs from the good waye: whych be the cõmaundementes of God and the obſeruation & executyng of hys holy worde vnto the whych we muſt dyrecte our hole lyfe yf we wyll be ſaued and not perysh eternally. Let vs not thã good people be as brute and vnreaſonable beaſtes, imprudent, recheles, vncircumſpecte & without vnderſtandynge: but let vs vnderſtande what the good wyll of our Lorde Jeſu Chriſte is, the whyche wylleth that we ſhulde be ſaued all. And for ẏ cauſe he hath ſuffred death, vnto the whyche we muſte be conformable in dyenge to our ſynnes luſtes & concupiſcences, to thende that we be ſober and chaſte, & replynyſhed wyth the holy gooſt, the whyche ſhall cauſe vs to ſaye in our ſelues prayſynges and ſpirituall ſonges vnto God: and that wyth a pure and a clene harte and not alonly with outwarde voyces & open deuotions, the whych be often full of hypocriſye and pryde: and for that cauſe diſpleaſaunt vnto God. And our Lorde ſayeth in the Goſpell of ſaynt Mathew, where he ſpeaketh of the phariſees which dyd all that they dyd ether by hypocriſye or by couetouſnes. Thys people (ſayeth he) doth honoure me wyth theyr mouth, but theyr herte is farre from me, ſhewynge herby vnto vs that aboue all thynges he wold haue and requyre of vs the good deſyre of the herte whych is true prayſe and prayer. And thus we ſhall yelde graces and louynge thankes alwayes vnto God for all thynges in our Lorde Jeſu Chriſt aſwell for aduerſitie and tribulation, as for proſperitie & welth. For we ſhall ſauour of god in al good-

Mat. xv

neſſe: in ſuch wyſe that al thynges that it ſhal pleaſe hym to ſende vs, we ſhall beleue it to be ryght good ordeyned vnto hys glorie and honour, and vnto the ſaluation of our ſoules. And yet we ought to do all thys in the name of Jeſu Chriſt, that is for to ſaye, that all the goodnes that we ſhall do, we do knowlege that it is he whych doth it in vs, and we ought to gyue hym the honoure and the glorie. For it is in hym only that the father hath taken pleaſure. And alſo we ſhall ſuffre all thynges ioyouſly for the loue of hym whych hath ſuffred ſo much for vs. And in hys feare and charitie we muſt be ſubiectes the one to the other, for he hymſelfe that was mayſter and Lord by charitie was made miniſter & ſeruaunt vnto all. God gyue vs then grace good people to accõplyſhe in al thynges his wyl. To whom be gyuen al prayſe glory and thankes for euer and euer. Amen.

The Goſpel on the .xx. ſonday after Trinitie.

The .xxij. Chapter of Matthewe.

Thargument

☞ The kyngdome of heuen is reſembled to the wedding of a kinges ſonne. &c.

IEſus ſaide vnto his diſciples. The kyngdome of heuen is lyke vnto a man that was a kyng, which made a mariage for his sõne and ſent forth his ſeruauntes, to cal them that were byd to the weddyng and they wolde not come. Agayne, he ſente forthe other ſeruauntes ſayeng. Tell them which are bydden: beholde, I haue prepared my dyner: myne oxẽ and my fatlynges are kylled, & althynges are ready come vnto the mariage. But they made lyght of it,

and

and went theyr wayes: one to his ferme place, another to his marchandiſe, and the remnaunt toke his ſeruauntes, and intreted them ſhamefully aud ſlew them. But when the king hard therof, he was wroth and ſent forth his mē of warre and deſtroied thoſe murtherers, and brēt vp their citie. Then ſayd he to his ſeruauntes: the mariage in dede is prepared. But they which were bydden, were not worthy. Go ye therfore out into the hye wayes: and as many as ye find byd them to the mariage. And the ſeruauntes went out into the hye waies, and gathered together all, as many às they coulde fynde, both good and bad, and the weddyng was furnyſhed with geſtes. Then the kynge came in to ſe the geſtes, and whan he ſpied there a man, which had not on a wedding garmente, he ſayde vnto him, frend howe cameſte thou in hyther not hauynge a wedding garmente? And he was euen ſpechleſſe. Then ſayd the kynge to the miniſters: take & bind him hād & fote, & caſt him into vtter darkenes there ſhall be wepynge and gnaſhing of teth. For many be called but fewe are choſen.

The mooſte ſoueraygne goodneſſe of god (good chriſten people) hathe bene ſo greate and large towardes vs ſely pooze ſynners that when we all woꝛſhiped ydoles, ſeruing the deuell of hell and foꝛ our rewarde and ſtipende deſcendinge with him vnto eternall deathe and perdition, it yet hathe pleaſed him of his clemencye foꝛ to haue pitie and mercy on vs. And therupon he vouchesaued to ſende none o-

nesse: in such wyse that al thynges that it shal please hym to sende vs, we shall beleue it to be ryght good ordeyned vnto hys glorie and honour, and vnto the saluation of our soules. And yet we ought to do all thys in the name of Jesu Christ, that is for to saye, that all the goodnes that we shall do, we do knowlege that it is he whych doth it in vs, and we ought to gyue hym the honoure and the glorie. For it is in hym only that the father hath taken pleasure. And also we shall suffre all thynges ioyously for the loue of hym whych hath suffred so much for vs. And in hys feare and charitie we must be subiectes the one to the other, for he hymselfe that was mayster and Lord by charitie was made minister & seruaunt vnto all. God gyue vs then grace good people to accõplyshe in al thynges his wyl. To whom be gyuen al prayse glory and thankes for euer and euer. Amen.

The Gospel on the .xx. sonday after Trinitie.

The .xxij. Chapter of Matthewe.

Thargument

☞ The kyngdome of heuen is resembled to the wedding of a kinges sonne. &c.

JEsus saide vnto his disciples. The kyngdome of heuen is lyke vnto a man that was a kyng, which made a mariage for his sõne and sent forth his seruauntes, to cal them that were byd to the weddyng and they wolde not come. Agayne, he sente forthe other seruauntes sayeng. Tell them which are bydden: beholde, I haue prepared my dyner: myne oxẽ and my fatlynges are kylled, & althynges are ready come vnto the mariage. But they made lyght of it,

and

and went theyr wayes: one to his ferme place, another to his marchandiſe, and the remnaunt toke his ſeruauntes, and intreted them ſhamefully aud ſlew them. But when the king hard therof, he was wroth and ſent forth his mē of warre and deſtroied thoſe murtherers, and brēt vp their citie. Then ſayd he to his ſeruauntes: the mariage in dede is prepared. But they which were bydden, were not worthy. Go ye therfore out into the hye wayes: and as many as ye find byd them to the mariage. And the ſeruauntes went out into the hye waies, and gathered together all, as many às they coulde fynde, both good and bad, and the weddyng was furnyſhed with geſtes. Then the kynge came in to ſe the geſtes, and whan he ſpied there a man, which had not on a wedding garmente, he ſayde vnto him, frend howe cameſte thou in hyther not hauynge a wedding garmente? And he was euen ſpechleſſe. Then ſayd the kynge to the miniſters: take & bind him hād & fote, & caſt him into vtter darkenes there ſhall be wepynge and gnaſhing of teth. For many be called but fewe are choſen.

The mooſte ſoueraygne goodneſſe of god (good chriſten people) hathe bene ſo greate and large towardes vs ſely pooze ſynners that when we all woꝛſhiped pdoles, ſeruing the deuell of hell and foꝛ our rewarde and ſtipende deſcendinge with him vnto eternall deathe and perdition, it yet hathe pleaſed him of his clemencye foꝛ to haue pitie and mercy on vs. And therupon he vouchesaued to ſende none o-

ther but euen his owne sonne into this worlde for to take our flesshe vpon him and to be made man for to be the spouse (as sayute Gregorie saythe) of our nature then beyng so vyle and vnhappye. This hathe bene for to take vpon him all our synnes and myseryes: and for to gyue and distribute vnto vs all hys graces and richesses. And this as holy doctours expounde is the weddinges wherof oure gospel speaketh, whyche be truly weddinges: of the whyche the bodely and worldly weddinges is but a figure. For as we saye, who weddethe the woman, weddethe the debtes, and is boũde for to paye them: in like maner our most mercyfull Sauiour Jesu Christe in weddinge oure soules is becommyn debtour and payer of al our synnes, and debtes. And also al the goodes of the husbonde be commyn vnto the wyfe, therfore he hathe made vs possessours & heritours with hym of all hys goodes and his realme, in whyche shalbe truly solemnised the weddinges, & ther shalbe made the greate euerlastinge banket whych he shall make vnto al them that shal haue bene in thys world perseuerantly conioyned and vnied vnto hym by faith. Unto the whych weddinges the Jues were called & inuited whyche haue dispised them, and wolde not comme thyther, but haue vilanously slayne the prophetes, and also Jesu Christe himselfe, and some of hys apostles and dysciples that did call them vnto the euerlastinge feaste. And therfore god hath sente hys men of warre that is to saye, as sainct Hierom and other expositours do expounde thys place, the romaines, Uaspasian and Titus, the whyche haue put the Jewes to death that were such murderers & homicides

S. Gregorye.

homicides and haue put their citie in ruyne and de-
struction. And when the Iewes shewed them selues
thus vnworthy of the grace of god whych was thus
freely offred and presented vnto them: the apostles &
disciples by the commaundemente of god wente to
preache vnto the Gentilles whych as then were ido
laters, and out of the wayes of god, and did assem-
ble a church, the whych is called catholike, a church
of fayth and of christendome. And by the visitation
that thys kynge maketh for to se them that be sette:
is figurid vnto vs the examinatiõ whych God shall
make of all them that be in his churche, which shall
do rigorous iustice vpon al them that shall be foũd
wythoute the weddynge garmente: that is to wytte
wythout fayth worckinge by charitie or (as S Gre-
gorie expouneth) wythout charitie. He therfore (say-
eth this holy doctour) entreth to ỹ mariages or wed
dynges wythout the weddynge garmente which in
the church hath faith but hath not charitie. Or after
the mynde of saynt Hierome the weddyng garment
be our Lordes commaundementes and the workes
whych a man is bound to do by the lawe and gospel
and whych make the garment of a newe man which
garmente at the daye of iudgemente he that shalbe
founde vnder a christen mans name not to haue, is
forthwyth taken awey. And the kynge sayeth vnto
him. Frend how comest thou hither or what makeste
thou here not hauing the weddyng wede? He calleth
him frend forasmoch as he was bydde to the maria-
ges as he had bene a frende by fayth. But he repro-
ueth hym of foly bycause wyth his fylthy garmente
he hath defiled the clẽnes of the mariage. For those

what the doctours call the weddig garmẽte Gregorye. Hierom Chrysostome.

that oure Lorde God almyghty the father of heuen doth call vnto this moſt noble and bleſſed wedding he woll haue them come not wyth fete (ſayeth Chriſoſtome) but wyth fayth & maners. This weddynge garmēt then they ꝑ lacke I meane they ꝑ haue not ꝑ liuely faith which by charitie worketh ꝑ wyl pleſure and cōmaūdemētes of oure Lord, albeit in outward apparaunce they haue done many goodly workes & alſo myracles: yet for all that they ſhalbe gyuen vnto the mynyſters and hangmen of hell, for to be ſent vnto the tormentes eternall, hauinge their fete and handes bounde, that is to ſaye, that they ſhall neuer deſire nor do any thynge that ſhalbe pleaſaūt vnto God. And for the ende and concluſion of our goſpel

S. Hierō bycauſe (as ſaynt Hierom ſayth) not the begynnyng but the ende is to be ſought, therfore oure ſauyoure Jeſu Chriſt ſaith that many be called, For aſſuredly all they that haue herde the apoſtles and diſciples (whoſe wordes haue bene herde ouer all the earthe) be called but yet fewe be choſen and elected, The whyche ſentence oughte to be a wonderfull cauſe of humilite before god: and ſpecially a cauſe for vs to deſpiſe all the thynges that be in thys worlde for to wynne Jeſu chriſte. Therfore the apoſtle in the.iij. chapter of his epiſtle vnto the Coloſſiāsdoth exhort vs ſayenge: Arraye you as choſen of God holy and beloued from the entrayles of mercy, benignite, humilite, mekeneſſe, and patience. Suppoꝛte the one the other, and pardone and forgyue one an other amonge your ſelues, if any hath quarell to other. So as god hathe pardonyd, ſo pardone you. And aboue all thynges haue charite whych is the bonde of perfection

fection. If we do thus we ſhall at laſte comme vnto his banket of the weddinges of the ſonne of God and his ſpouſe, and we ſhall haue the weddinge garment where ſhalbe nothinge repꝛoched vnto vs: but we ſhalbe in the nombꝛe of the choſen people, & ſhall haue the pleaſures of the kingdome of heuen. Unto the glozy of the father and of the ſonne & of the holy ghoſt whych conuepth all them that doth good vnto thys glozious weddinge, wherunto he bꝛyng vs al. Qui viuit et regnat in infinita ſecula. Amen.

The Epiſtle on the. xxj. ſondaye after Trinitie.
The. vj. chapter to the Epheſians.

Thargument.

☞ Sayncte Paule doth here deſcribe vnto vs the armour of the chꝛiſtian ſouldioure.

My brethren, be ſtronge thorow the Lorde and thorowe the power of hys myghte. Put on al the armour of God, that ye maye ſtande agaynſt the aſſautes of the deuil. For we wreſtle not againſt bloude and fleſh, but agaynſt rule, agaynſt power, agaynſt worldly rulers, euen gouerners of the darkenes of thys worlde, againſte ſpiritual craftyneſſe in heauenly thynges. Wherfore take vnto you the whole armoure of God, that ye maye be hable to reſiſte in the euell daye, and ſtande perfecte in all thynges. Stande therfore, and youre loynes gyrde wyth the trouth, hauyng on the breſte plate of rygh teouſnes, and hauynge ſhoes on your fete, that ye maye be prepared for the Goſpell of peace. Aboue

all

all, take to you the ſhild of fayth, wherwith ye may quenche all the fyrye dartes of the wycked. And take the helmet of ſaluation, and the ſword of the ſpirite, whych is the worde of God.

My bzethzen and frendes ye ſhal marke & conſyꝺze that our enemye the deuel doth warre contynually agaynſt vs, and ſercheth by all wyles and meanes poſſible to bzyng vs to cõfuſyon and death, and that we maye be vnable to reſiſte hys aſſaultes and powers: The apoſtle doth therefoze teache vs what thyng we haue to do in ſuch and ſo greate peryls: that is, that we ſhuld comfozt and lyfte vp our ſelues in God and in hys moſte comfoztable myght and power. Foz as it is ſayed in ỹ. xxiij. pſalme: The Lozde God is ſtrong and mightye: The Lozde god is mighty in battel. Certes my frẽdes it is our Lozd Jeſus Chziſte ỹ the pzophete here ſpeaketh of which by hys moſte triumphante and gloziouſe death and paſſion hath bene mighty in ſurmountyng our enemye, I meane, oure moztall enemye the Deuyll. Then in thys bytter conflycte and battell that we haue agaynſte both hym, the wozlde, and the fleſhe, let vs take good cozage and harte vnto vs: not in truſtyng ſo moch vnto our own power and ſtrẽgth, but in the ſtrenght and puyſaunce of Jeſus Chziſte whyche ſhall fight foz vs, and whych ſhall not leaue vs that be his membzes: but in hym and by hym we ſhalbe made myghty to reſiſte & valiauntly to withſtande all temptacions, yea and all the malicioufe powers of any pzinces & myghty men that gouerne the darkenes of this wozlde whych wolde inforcevs

Pſ. xxiij

to

to vngodlynes or for vngodlynes wolde persecute and afflycte vs. Let vs then take the armour & herneys of god wherwith we maye make resistence and stande stedfast agaynst the strenghtes assaultes and embushementes of the deuyl. For if we be knyghtes of Jesu Christ certeynly we must entre in to battayl wyth hym, for there shalbe none crowned, but they that shall haue fought worthylye. And what is the armoure of gode Certes it is thys. Firste we muste haue agaynst all corrupt lustes and concupiscences our loynes or rapnes gyrthed with trueth. Agaynst synne, the breste plate of iustice and innocencye. For shoes, we must haue pure affection, whych is the prepara:cion for to walke in the gospell of peace. And in all thinges, we muste take faythe for oure shelde: by whych we maye put out the vehement temptacions of the deuell, wherewyth he doth assayle vs as wyth darte:s inflamed, the whyche shal by no meanes annoye vs, if we haue stedfast faith in Jesu Christ and in his holy worde. For helmet, we must haue hope of saluation. And thus armed yet muste we haue the sworde of the spirite, that is the worde of god, by the whyche sworde all the puissances and force of the euyl spirite shalbe cut. And furthermore we must neuer leue these armours as longe as we be in thys worlde: for we shall alweyes haue batayle. But by these armours we shall vanquyshe in Jesu Christe, and by Jesu Christ: and not by oure owne strength, vnto hym then be perpetuall glorye togyther wyth the father and holy ghost, in infinita seculorum secula. Amen.

The armour of a christē souldiour.

The goſpel on the.xxi.ſonday after Trinitie ſonday. The.iiij.chap. of Iohñ.

Thargument.

☞ Ieſus healeth the rulers ſonne.

THere was a certen ruler, whoſe ſõne was ſicke at Capernaum. As ſone as the ſame herd that Ieſus was come out of Iewry into Galile, he went vnto hym and beſought hym, that he wolde come downe and heale his ſonne. For he was euen at the poynt of death. Thẽ ſayde Ieſus vnto hym: except ye ſe ſygnes and wõdres ye wyl not beleue. The ruler ſayeth vnto hym: Syr, come downe or euer that my ſõne dye. Ieſus ſaieth vnto hym: Go thy waye, thy ſonne lyueth. The man beleued the worde that Ieſus had ſpoken vnto him. And he wẽt hys waye. And as he was nowe goinge downe the ſeruauntes met hym and tolde hym ſaying: thy ſonne lyueth. Then enquired he of them the hour whẽ he bẽgãne to amend. And they ſayde vnto him: Yeſter daye at the ſeuenth houre the feuer left hym. So the father knewe that it was the ſame hour in the which Ieſus ſayde vnto him: Thy ſonne lyueth. And he beleued and al hys houſholde.

IN this goſpell (good chriſten audience) our Lord Ieſus Chriſt doth rebuke hym whych deſired the health of his ſonne, forbicauſe that he did not beleue ſufficiently, that is to ſaye, that he had not hope in him as he ought to haue. And did reproche hym that if they ſe not tokens, they wolde not beleue. But ye

woll

wol say, Why he that desired Christ to heale his son dyd not beleue? To thys doubte thus aunswereth S. Austine. Aske not me but aske Christe what he thoughte of this mã. For it foloweth in the text that Jesus sayd vnto hym. Onles ye se sygnes and wonders ye wyll not beleue. So (saith S. Austine) he reproueth him because he was colde in fayth or at leste way neither hot nor colde forasmoche as he thought our Sauiour Christ could not help hys sõne except he wente home wyth hym, where as in verye dede Christ was able by the only word and commaundement of hys mouth to heal hym namely sith wt hys wil he created and made al thynges of nought wherfore by thys he rebuked all them that do demaunde outward signes. For he wil not giue vs any signes, but only the token of his death and resurrection, as only sufficient for oure temporall consolation and eternal saluation, knowinge (as saith sayncte Paule) that our olde man (that is our sinnes and concupiscences) is crucified and deade wyth hym: to the ende that we serue no more to sinne, but ỹ we shuld walke in newnes of lyfe as risen agayne wyth hym. Thys is the token that is giuen vnto vs for our saluation And albeit that he of whom we speake, had not such fayth vnto Jesu Christ as he ought to haue had (for he demaunded hys bodyly presence as neadefull for to helpe hys sõne) yet for all that by hys inestimable goodnes, he shewed hymselfe vnto hym suche as he was, that is to saye, God, whyche is not absent from any place, hauyng might by hys only word to heale all maladyes and infirmities as well spirituall as corporal, and sayd vnto hym: Go thy waye, thy sõne

Sainte Austine

lyueth and he beleued hys word. And in goyng, dyd mete wyth hys seruaũtes the whych gaue hym witnesse of the lyfe and health of hys sonne. And whan he had demaunded of them the houre of the health of hys sonne, and that he knewe ẏ at the selfe houre that Jesu Christ had spoken the worde he was healed, he beleued the more, and hys fayth was augmẽted, and he dydde not only beleue, but also all hys housholde. Wherfore my frẽdes, the excellent clerke Bede noteth here in thys place that in fayth ther be degrees lyke as in other vertues whych haue initiũ incrementum et perfectionem, that is to saye, a begynnynge, an increase, and a perfection. The faythe then of thys man had begynnynge, when he asked hys sõnes health: increase, when he beleued Christes wordes, saynge, thy sonne lyueth: perfection, when hys seruauntes brought hym tydynges ẏ hys sõne was hole in dede & aboute what tyme he recouered. O howe the worde of god is myghty and of greate power, the whych destroyeth thus al sykneses, principally infidelite, whych is the greuoust syknes that maye be: for yt is cause of death not only bodely but eternall. Let vs then haue fayth and stedfast hope in our Lord Jesu Christ, whych seeth all and knoweth all and whyche is in all places. And wyth one onlye worde shall he gyue vs lyfe both bodely and gostly, vnto the glory of the celestiall father whych healeth all and wyll heale all that be sycke by him. Qui uiuit et regnat. &c. Amen.

Degreis in fayth after. S. Bede.

The pistle on the .xxij. Sondaye after Trinitie sonday. The first chap. to the Philippyans.

Thar-

Thargument

☞ Paule wisheth that the grace of god & charitie myght increase in vs.

BRethren, we trust in our Lord Iesu Christ, that he whych hath begonne a good worke in you, shall performe it vntyll the daye of Iesus Christ, as it becōmethe me so to iudge of you all, because I haue you in my harte: forasmoche as ye al are com panyons of grace with me, euen in my bondes, and in the defendinge and stablyshynge of the gospell. For god is my record, how gretly I long after you all from the very hert rote in Iesus Christ. And this I pray, that your loue maye increace yet more and more in knowledge and in all vnderstandinge, that ye maye accepte the thyngs that are most excellēt, that ye maye be pure, and suche, as hurte no mans consciens vntyll the daye of Christe: beyng fylled with the frute of ryghtousnes, which frute cometh by Iesus Christ vnto the glory and prayse of god.

THe apostle saynt Paule good people doth here teach vs that we must abyde and wayte for frō God the perfection and accomplyshyng of all good workes begonne, sayeng: that it apperteyneth vnto hym to make an ende of the woorke that he hath begonne, the whych is wout doute the worke of fayth whych worketh by charytie. For Iesu Christe sayeth in the .vj. chapter of saynt Jhon: Yt is the worke of God (sayeth oure Lorde) that ye beleue in hym that he hath sente. And also Iesu Christe is called auctor of fayth. Also it appertaynyth vnto God for to Ioh.xj.

gyue vs perseuerance and contynuaũce in the same fayth vnto the daye of Jesu Chryste, as it is written in the.xxxvi.psalme. The afflictions of man shalbe redressed in welth by god, wherby we maye lightly vnderstand that man as of hymselfe cannot do any good: and that all they whych vaunte them of theyr power, do erre and blaspheme agaynste God, when they attribute vnto thẽselfes ẏ whych apperteyneth vnto God, whose power it is when we do any good.

Theday of Iesus Christe.

The daye of Jesu Chryste is the daye of the death of euery body: and to speke generally, it is domes daye at the whych daye he shall yelde vnto euery one accordyng vnto hys fayth, or infidelitie, that they shal haue folowed: vnto the faythfull, lyfe eternall, and vnto the vnfaythfull, the deathe eternall. And the apostle might iustly thynke of the Philippians that god wold do vnto them this grace for to make them to perseuer vnto thende, for the charite that he had vnto them, the which beleue lightly al thinges that is to the honour, & forbycause also that themselues did reioyce, when they had vnderstande that in pryssonmente at Rome he defended hym after suche a sorte that it was vnto the confirmation of the gospell, and the greate ioye of the same.

And therfore he prayed them that thys charytie towarde god, and loue vnto hys worde might aboũde and increase alwayes more & more, in the knowlege of god, and in all spirituall sense for to discerne and approue the merueilouse thynges, and for to be pure and clene, and without offending and rebuke at the day of our lorde Jesu Chryst, both particuler & vniuersal, al replenished with ẏ frute of iustice which is

the

ỹ iuſtice of faith by our lorꝺ Jeſu chriſt vnto ỹ glorꝺ of ỹ eternal father. In this ſaint Paule giueth vs to vnderſtand how ỹ al begynning & the endes of good worꝺes ought to be attributed vnto God. And ỹ charytie whych one ought to haue to another when one heareth or vnderſtãdeth that the worꝺe of God doth growe, it augmenteth and confirmeth, whych is the doctrine of the Goſpell, for in the ſame is the true ſcience and knowlege of god, and the wit of the holy ghoſt: wherby one maye proue and aſſaye the better thinges whych be the welthes ſpirituall and heuenly. The whyche graunt vs the heuenly father by our lorꝺe Jeſu Chriſt. Amen.

The goſpel on the. xxii. Sonday. the xviij. chapter of Mathewe.

Thargument.

☞ The parable of the kinge that forgaue hys ſeruaunte whiche was founde in arerages vnto hym vpon his accomptes.

IEſus put forth a ſimilitude vnto hys diſcyples, ſayeng, the kyngdome of heuen ys lykened vnto a certeyn man that was a kynge, whych wolde take accomptes of hys ſeruauntes. And when he had begonne to reken, one was brought vnto hym whych ought him ten thouſand talentes, but foraſmoche as he was not able to paye, hys lorde commaunded hym to be ſolde, and his wyfe and hys chyldren, and all that he had, and paymente to be made. The ſeruaunt fell downe and beſought him ſayeng. Syr haue pacience with me, and I wyll paye the all. Thē had

had the lorde pytie on that ſeruaunte, and lowſede him and forgaue him the det. So the ſame ſeruaunt went oute, and founde one of hys felowes, whyche ought him an hundreth pence, and he layde handes on hym, and toke him by the throte, ſayeng: paye that thou oweſt. And hys felow fell downe and beſought him ſayenge: haue pacience wyth me, and I wyl paye the al. And he wold not, but went and caſt hi into preſō, tyl he ſhuld paye the det. So when his felowes ſaw what was done, they were very ſory, and came and tolde vnto their Lorde all that had happened. Then his Lord called hym and ſayd vnto him: O thou vngracious ſeruaunt, I forgaue the al that dette whan thou deſyredſt me: ſhuldeſt not thou alſo haue had compaſſion on thy felow euen as I had pytie on the? And his lord was wrothe and delyuered him to the iaylers tyll he ſhuld paye al that was due vnto him. ~~And his Lord was wrooth, and delyuered him to the iaylers, tyl he ſhuld paye all that was due vnto hym.~~ So lykewyſe ſhall my heauenly father do alſo vnto you if ye from youre hartes forgyue not euerye one hys brother theyr treſpaſſes.

In the parable declared in the goſpell of this daye good people is ſhewed vnto vs howe god ſhall make hys iudgement of ſynners that ſhall not haue aſked him mercy, Agayn al thoſe whych ſhal knowledge themſelues ſynners before hym and ſhall demaunde mercy and grace of hym he ſhall pardone them

them of al their ſynnes, if ſo be they do remytte and pardone alſo wyth good harte and in charyte for the loue of hym the ſynnes & offences that theyr neyghbours haue commytted agaynſte them. For it is the rule to obteyne pardone of god for to forgyue. As it is wrytten in the prayer that oure lorde Jeſu Chriſte hath gyuen vs for to pray vnto his father and ours, when we ſaye, Et dimitte nobis debita noſtra ſicut et nos dimittimus debitoribus noſtris, that is to ſay Mat.vj. Forgyue vs our treſpaſſes as we forgyue them that treſpaſſe agaynſt vs. And after our lord ſayth, if you pardon men theyr ſynnes, your father alſo that is in heuen ſhall pardone you your faultes. And if we do not pardon nor forgyue other men, nomore woll your father pardon nor remytte you of your ſynnes. Alas my frēdes howe many be there nowe a dayes whych thynke lytle on theſe wordes, as if they were vayne and of none effect. And yet for al that, they be ſo true that it is a iudgement gyuen from ỹ mouth of god, which is al trouth. Ther be many which oftentymes do ſaye thys moſt holy prayer without hauinge any will to forgyue the offences cōmytted againſt them, the whych ſuerly were better not to praye ſo agaynſt themſelues. This is well ſhewed vnto vs by the parable of the kingdome of heuen in thys preſent goſpell, of the ſeruaunt whych ought ten thouſande talentes vnto his kinge. And when he had not wherewyth he myght paye it, the kinge commaunded, that he and hys wife and hys chyldren and al his goodes ſhulde be ſolde, to thentente that he myght be payed of that that was due vnto hym. The ſeruaunt ſeyng thys kneled down and prayed the king that he wold

take patience and tary and he wolde paye him all. The lorde that was pitiful and mercifull had mercy on hym, and sente him awaye and forgaue hym the dette. But the seruaunte departinge from hys lorde, was not pitifull nor merciful as was hys lord. For in meting an other ẏ was seruaunt with him which ought him only an hundreth pens, he toke him and strayned him by the throte and misintreatinge him sayd, paye me that, that thou owest me. And the pore seruant knelyd before the first seruant, & prayed him to haue pacience & to tarye and he wolde paye hym all. But he wolde not heare hym, but forthwith sente him to prison, vnto the tyme that he had payed him. but what did the lorde when he herde these newes? He keste in his teth the mercy whiche he had vsed towardes him, when he prayed hym, and on the other syde the cruelty whiche he had vsed agaynst his felowe seruaũt. And therupon he dyd gyue him to the kepars of ẏ prison, vntyl he had payed al his dutye. And this parable our lorde declareth himselfe. This kynge, is god the father almyghty. This fyrste dettour: is a great synner to god. This seconde dettour is a lytle synner to man. And what may the offence be vnto man, but only a lytle offence to the regarde of that whiche is to god? And that ẏ is to god what may it be but a ryght greate offence? For as the auncient douctour of the churche Johñ Chrysostom sayeth, there is as greate difference betwene the symes whiche be done to men and the synnes whiche be cõmitted agaynste god, as there is difference betwene ten thousãde talentes of golde & an hundreth pense. But God is so meke and so mercyfull, that if alonly

Chryso stome

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one do prayer hym, he forgiueth all synne and offence howe greate so euer it be, yf that in folowyng of hys meakenesse and mercyfulnesse we pardone one lytle offence agaynste vs vnto our brother. But yf any of vs do not pardon, God shal aske of hym the greate debte, and he shalbe in paynes vntyll he shall haue payed it out, whyche worde (vntyll) is taken of holy doctours, pro infinito. And thys is the meanynge & sense of thys texte sayeth Remigius ỹ auncient doctour, semper soluet, sed nunquam persoluet, et sem per pœnam luet, that is to saye, he shall euer paye but neuer paye it out, and he shall euermore suffre payne. Then my brethren and frendes, though that it be so that all the offences agaynst vs in the world be nothynge in regarde of one only offence agaynst God: let vs then pardone them lightly not alonlye by mouth and outwardly, but wyth good wyll, and in our hartes inwardly. And yf we thus do, assuredly God shall pardone vs them that be so greate (for who is it that hath not offended hym many tymes) and we shalbe fynally made ỹ chyldren of God and followers of hys sweteneſſe, meakenes, and mercye. The whyche it shall please thys greate kynge to graunte vs (vnto whom we be all so greate detters) the father of mercy, by our Lorde Jesus Chriſte, by whom he hathe done and doth mercy vnto all. To whom be gyuen al honour glory and prayse for euer and euer. Amen. quousq; pro infinito. Remigius.

The Pystle on the .xxiij. Sonday after Trinyte sonday. The thyrde chapiter to the Philippians.

Thargument

☞ Paule exhorteth vs to folowe him and such other holy men in lyuinge.

BRethrē, be folowers together of me, and loke on them whiche walke euen so, as ye haue vs for an ensample. For many walke (of whom I haue tolde you often, and now tell you wepynge) that they are the enemies of the crosse of Christ, whose end is dānacion, whose bely is their god, and glory to theyr shame, whych are worldly mynded. But our cōuersacion is in heauen, from whence we loke for the sauiour, euen the Lorde Iesus Christ, which shall chaunge our vyle bodye, that he may make it lyke vnto his glorious body: according to the worlkyng, wherby he is hable also to subdue all thinges vnto him selfe.

SAynt Paul my welbeloued frendes, doth exhort vs in this epistle, that we shuld be his folowers that is to saye, that we shulde lyue lyke vnto him, folowynge the worde of fayth and of grace, whyche is the truthe of the gospell, and that we shulde so folowe the fourme and rule which is giuen vnto vs and that we shuld take exemple of them which lyue accordyng to the same. For there be some other whyche be enemyes vnto the gospel and vnto the crosse, that is to say of ỹ tribulatiōs suffred by Iesu Christ louyng the glory of the worlde, which is confusion, makyng god of theyr bely, and they be not to be followed, but occasion to wepe. For our glory, our lyfe and conuersacion is not in earthly thynges, but in heauely thynges from whence also we do abyde our Lorde Iesu Christe at his seconde commyng: which

shall

shal forme our body of newe, beyng now vyle, abiect corruptible & mortall, into a body noble, profytable incorruptible, & immortall. And he shall fygure and chaunge it vnto the similytude of the clearnesse and glorye of hys body, by the power that he hath for to make all thynges to obey at hys wyll. Wherfore the apostle prayeth vs (and it is good reason ỹ we shuld so do) that we do kepe ourselues stedfaste in the rule and cõuersation of ỹ Gospell. And thys he reputeth and taketh to be hys crowne and hys glorye, yf that by hys exhortation and motion we do thus. Yt is charitie ỹ thus constreyneth the hartes of faythfull men for to desyre the saluation of euery bodye. And thys charytie dyd not alonly extende vnto men, but also vnto women, of the which here he prayeth sõme of them, that is to wit, Euodia and Synticha, that they shulde vnderstande none other thinge, but only this forme and rule of the gospell. And yet furthermore he prayeth an other whyche he calleth his dere beloued felowe that she wolde helpe all them whych had laboured wyth him, and wyth Clement vnto the furtheraunce & promotion of the gospell, of whome (sayth he) the names be wrytten in the boke of liefe. And what helpe doth he desyre that she shuld do vnto them but only to comforte and strengthe them in this purpose, for to drawe alweyes the other, aswell the virgins as the olde women vnto the fayth and vnto ỹ doctrine of the gospel, the whych is the only rule of lief, & that of eternal life. Then my frẽdes as wel men as womẽ, let vs hold this only rule. Let vs teache them ỹ be not so perfite as we oure selues be. Let vs take exemple of them whych be iuste & sted-

Paules glorye.

faste in fayth and erneſt louers of the Goſpell. Let vs haue in abhomination the lyfe of the enemyes of the Goſpell, and of them ꝑ do not ſet by the paynes trauayles afflictions death & paſſyon that our Lord hath ſuffred for to redeme vs and them, and for to gyue vs the celeſtiall treaſures. And let vs wepe in our hartes for theyr myſcheuous and abhominable lyfe, prayeng vnto God ꝑ he wyll gyue them light, and that they maye not trouble any by theyr euyll lyfe and wicked exemple. Let our hartes be where oure treaſure is, whych is in heauen and not in the earth. Let vs be ſtedfaſt and vnchaungeable in this fayth and purpoſe of the Goſpel. Let vs laboure as well men as women that all maye come vnto thys light, vnto the only worde of God lyuynge. Let vs cõforte them in thys ꝑ we all haue but one doctrine, one God, and one helper. Let all our hope be there, as was the hope of ſaynt Paule, and of Clement, of Euodia, of Syntycha, and of all the other faythfull and true chriſten people of the fyrſte and primatyue churche. And be we then well aſſured ꝑ oure names ſhalbe wrytten with them in heuen euen in the boke of lieſe, vnto the glory of the father of heuẽ and our lorde Jeſu Chriſte. Amen.

The Goſpel on the.xxiij.ſonday after Trinitie.

The.xxij.Chapter of Matthewe.

Thargument.

☞ Chriſte is demaunded whether it be lawfull to paye tribute to Ceſar or not.

THe phariſees went and toke councel how they myght tangle hym in his wordes. And they ſent

ſente oute vnto hym their diſciples with Herodes ſeruaũtes, ſaiẽg. Maſter we know that thou art true and teacheſt the waye of god truly, neyther careſte thou for eny man, for thou regardeſt not the outwarde apparaunce of men. Tell vs therfore, howe thinkeſt thou? Is it lawful that tribute be gyuen vnto Ceſar or not? But Ieſus perceyuing their wickednes ſayde. Why tempte ye me ye ypocrites? ſhewe me the tribute money. And they toke him a peny. And he ſayde vnto them, whoſe is this ymage and ſuperſcription? They ſayde vnto him, Ceſars. Then ſayed he vnto them. Geue therfore vnto Ceſar, the thinges which are Ceſars, and vnto god thoſe thinges that are godes.

The Goſpell of this preſent ſondaye good people putteth before vs, the malice of the phariſies which did ſend their diſciples wyth the Herodians, which herodians after the mynd of ſaynte Hiecom were the ſouldiours of Herod (for the phariſies durſt not go themſelues for feare of ỹ people) wherfore they ſent theyr diſciples wyth theſe ſouldiours, for to attrappe our Lorde and to fynde out ſome occaſion for to delyuer hym to death. And they came ſubtylly accordyng to the malyce of the worlde and of the fleſhe flatterying and ſayeng, maiſter. This is the firſt ſimulation of hypocrites (ſaythe Chryſoſtomus) to praiſe them whome we go aboute to deſtroy and vndo. And therfore they breake out into prayſe ſayeng Maiſter we knowe that thou arte rightfull & a teller of trouth. They call him maiſter to thintẽt that beynge nowe honoured and prayſed of them he mygh̄t.

S. Hiecrome.

Chryſoſtomus ſuper Mat.

myght open simplely the secretes of hys harte vnto them as desyrouse to haue them hys dyscyples. We knowe (saye they) that thou art rightfull and ꝑ thou teacheste the doctrine of God in trouth, and regardest no persone, as who shulde saye, thou haste respecte neyther to Herode nor yet to Cesar, whych exacteth tribute of vs but only teacheste frely ꝑ trouth. Therfore shewe vs playnly we beseche the if it be leful for vs to gyue tribute vnto Cesar or no? Oure sautour and maister Jesus Christ whych knoweth all mens thoughtes sayde vnto them. Wherfore do ye tempte me you hypocrites? He answereth them, not fayerly accordinge to their fayer wordes but roughly accordinge to their cruel conscience. For god is wonte to answere to the will & not to the word. And he sayth vnto them. Shewe me ꝑ money of the tribute? And they did gyue him a pece. And he demaũded of them (to thende that he shuld shame them with their own wordes) whose was the ymage & the superscription? And they answered, of Cesar. And then he answered them. Thē yelde ye vnto Cesar, the thinges that apperteyne vnto Cesar. And paye to god that which belongeth to god. But these dissemblers surely did not vnderstande this answere, for they loked that he shulde haue sayde eyther ye or no. If he had sayd that they ought for to haue gyuen tribute vnto Cesar, they myghte haue accused hym as speakinge agaynst the lybertye gyuen vnto the childzen of Israell and also as a transgressour of the lawe, and if he had sayd that it had not bene lawful to gyue tribute vnto Cesar, the Herodians wolde haue accused hym forthwyth of treason and sedicion agaynst thempe-

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rour of Rome. And so in all fashions they myght haue had open occasion to cause hym to be condemned to death, but by hys aunswere they had none occasion, but were all ashamed. And he shewed them well, ỹ agaynst the Lorde God there is no counsell that can serue. Wherefore thys Gospell doth teach vs that they that teach the doctrine of Jesu Christe, I meane, the true Gospell, shall haue other whyles the Pharisees and theyr discyples lyenge in wayte agaynste them (whych shall accompany themselues wyth infidels beleuynge nothyng of God, suche as were these Herodians) for to attrappe them subtylly in theyr interrogations, in any thyng that they saye whether it be so or not so, searchyng apparant occasions for to delyuer them vnto death. And so they shall not be able to eschue it, yf the spirite of God do not delyuer them. Wherfore my brethren let vs all take good courage, for to announce and preache the word of Jesu Christ, the holy Gospell. Let vs leaue vnto the men, that ỹ is of men. And let vs yeld vnto God that that is Gods, that is fayth, all hope and charytie, vnto hym dewe by hys holye worde. And our kynge whych is Jesu Christ shall reioyce in hys heauenly father, the whych wyth hym shall gyue vs hys graces, and our prayses shalbe of God, ỹ whych also shall shutte vppe the mouthe of ỹ sklaunderers and euyll speakers of hys holye worde, as it is also wrytten: But the kynge shall reioyce hym in God. All those wyth true hartes shalbe praysed, for the mouth of them whych speake iniquitie is close, vnto the glorye of oure Lorde Jesus Christe, Qui viuit et regnat in seculorum secula Amen.

The Epystle on the.xxiiij.sonday after Trinite sonday. The.fyrst chapiter to the Colossians.

Thargument.

☞Paule desiereth and praieth for the collossiās that they myght be fruetfull in all good workes and increasing in the knowledge of god.

BRethren, we haue not ceased to praye for you and to desire that ye myght be fulfylled wyth the knowledge of hys wyll in al wysdome and spiritual vnderstanding, that ye myght walke worthy of the lorde that in al thinges ye maye please, being frutefull in all good workes, and encreasing in the knowledge of god, strengthed with al myght thoroughe hys glorious power, vnto all pacience and longe sufferinge wyth ioyfulnes.

THe epistle of thys daye, my welbeloued frnedes doth teache vs how all chrysten men ought continually to desire and syghe (whych is to pray and to demaunde) vnto god that all the contreyes and nacions maye be replenyshed wyth the holy ghoste, the whych folowe the fayth of the word of god, that they may be replenyshed wyth the knowledge of the wyll of god whyche is all wisdome from aboue; and vnderstanding from aboue of the holy ghoste. Whiche thyng we ought to praye to thentent ỹ in all places we maye walke worthyly accordyng vnto God, and that in al good workes we maye please God, that al maye fructifye and take encrease in the knowlege of God, which is the vnderstādyng of hys worde. Furthermore we must praye that al may be comforted in

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all strength, vertue and might of god not accoꝛding vnto our myght oꝛ the myght of men, but accoꝛding vnto the puissaũce and incomparable might of hys gloꝛy, in the whych all they that knowledge to haue it of hym, do pꝛayse hym & gloꝛyfie hym in al mekenesse and pacience of hys abydyng in spirituall ioye in our Loꝛde Jesu Chꝛiste. Truly my bꝛethꝛen these be the desyꝛes, sighes pꝛayers and peticyons of all chꝛisten men, the whych be vnderstãded by ỹ desyꝛes pꝛayers and peticiõs of. S. Paule foꝛ the Collossiẽs foꝛ in ỹ scriptures the thynges spoken particularly, oughte to be taken vniuersally, that is, that they be sayed vnto all men, as oure Loꝛde doth wytnesse it spekyng vnto hys disciples, this ỹ I saye vnto you, I speake it vnto all. Let vs then pꝛaye contynually by these noble desyꝛes and sighes, whych the holye ghost maketh in vs, & we shalbe spiritual, we shalbe a temple of ỹ holye ghoste, and such as we desyꝛe the other to be. We shall haue knowlege of ỹ good wyll of God, whych is the saluation of euery body by the fayth in Jesus Chꝛiste and in hys woꝛde. These desyꝛes and pꝛayers be woꝛkes of charytye, woꝛkes of sapience, and such as teach the wysdom of God, and not of men, they be woꝛkes pleasaunte vnto God, frutefull and increasynge from daye to daye in the knowlege of god, they be the woꝛkes of pacience, abyding (in ioye of spirite) what soeuer thyng it shal please god foꝛ to sende, whether it be pꝛosperytye oꝛ aduersytye, whether it be syckenes oꝛ health, foꝛ the strenght from aboue gyuen by Jesu Chꝛiste and his spirite doth comfoꝛte & gyueth lieke to al. To whom be immoꝛtal gloꝛy and pꝛayse wythout ende. Amen.

The desyres of al christen men.

The Gospell on the .xxiiij. sondaye after Trinitie sondaye. The .ix. chapiter of Mathewe.

Thargument.

☞ The woman whyche had the issue of bloude is healed.

WHyle Iesus yet spake vnto the people, behold ther cam a certeyn ruler and worshipped him sayenge, my doughter is euen nowe diseased, but come and laie thy hand vpon her, and she shal lyue. And Iesus arose, and folowed hym and so dyd hys disciples. And beholde a woman whych was diseased wyth an issue of blod twelue yeres, cam behind him, and touched the hem of hys vesture. For she sayd wythin her selfe, if I maye touche but euen his vesture only, I shalbe safe. But Iesus turned hym aboute and when he sawe her he sayde. Doughter be of good comforte, thy faythe hath made the safe.

And the woman was made hole, euen that same tyme.

THys Gospell (good christen audience) doth put before our eyes how moche that our fayth and hope in god our sauiour doth please hym, and is to hym gratefull and acceptable, and whych thing our lorde doth shewe vs here by the faythe of a prince of the Synagoge which (as sayeth sayncte Marke) was named Jayrus. And albeit that hys fayth and confidence in god was vnperfite, yet neuertheles oure lorde did applye and graunte to his prayer, yea and wente also with him for to rayse his doughter which

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was nere deade, and in dede she dyed. In whyche thing the holy doctour Remigius sayth that the humilite and mildnes of our lorde is moche to be wondered at, and also to be folowed of vs by exemple, For forthwith as sone as he was desired he begaune to folowe him that desired him. Wherin he instructeth (sayth thys doctour) both subiectes and also prelates. To subiectes he hath left an exemple of obedience. To prelates he did demõstrate and shewe howe they ought to be instaunte and paynfull in the office of teachynge, that as often as they here tell of any parson to be deade in soule, they shulde study forthwyth to be at hand and presente with hym to reuiele and rayse him vp agayn, euen as our sauiour Christ of hys most tendre pitie and mercy was ready forthwith at the humble sute of this ruler to go with him to rayse vp his doughter. And if that he had had as perfecte fayth as he which saied, lord I am not worthy that thou shuldest entre in to my howse, but only saye the worde, and my chylde shalbe hole, he myght haue healed her wyth a worde and saye, be it done to the according vnto thy faith, and it shuld haue bene so, but he did to him accordinge vnto hys fayth, and so he doth to vs. She had thus moche fayth that if she touched her she shulde lyue, and so was it therfore done to hym according vnto his fayth. She shewed it vs also by the woman whych had the blody flyxe by the space of .xij. yeres, the whyche had thys fayth in him, that if she touched alonly hys garmẽt she shuld be healed. She did touche it, and she had according vnto her fayth, not that she had her fayth in the garmente or that the garmente shulde heale her, but her Remigius

fayth and her hope was in Jesu Christ. For assuredly the vertue of her healinge did not come from the garment, but from our lord Jesu Christ as he sated, I haue knowne that power is issued oute from me. For certes she touched oure lorde inuisibly by fayth, and the garment visibly by signe of fayth. And therfore oure Lorde sayde vnto her. Daughter haue full hope and be of good chere, thy fayth hath made ỹ to be saued, for he did vnto her accordig vnto her fayth Then the gospel dothe shew vs here, that if we haue right perfyte fayth, ther shalbe done vnto vs accordinge to our fayth. O that mortall men and women wold haue this perfecte fayth working by charytie & confidẽce, and thys trust in our lorde Jesus Chryst. Our lord did neuer denye any whych hath had stedfast fayth & hope in hym. Jf we be in neuer so great sickenes of synne, yea if we be deade by synne, yet yf we praye vnto hym, and desyre him of pardon hauig full hope and faythe in him, that in asking it of hym we shalbe healyd and iustified, that is for to saie that our sinnes shalbe pardomd, and that we shalbe reuued frõ ỹ death of synne, assuredlye it shalbe so done vnto vs, and we shal heare thys swete answere. Thy fayth hath saued the. And ỹ gospel is ful of the same that he wyl do to vs according to oure fayth. Wherfore let vs haue stedfast fayth in all the promysses of the wordes of God: and then shalbe accomplished in all hys promysses. But thys fayth is a liuely fayth which worketh by charitie. The cõne which shyneth & gyueth no heate, dothe not gyue lyke to any thyng, no more doth fayth without charitie. Jf ỹ haue thys fayth that Jesu Christ is dead for the, and for to put

Fayth without charitie is nothinge worth.

awaye

awaye thy ſynnes, it is ſoo, and thy ſynnes be put awaye, and hys death is thine: and the merite of hys death thyne. If thou beleue alſo not faynedly but truly that he is riſen agayne for thy iuſtificatiō, it is ſoo, and his reſurrection is thyne & thy iuſtification and thou art truly iuſtified if ꝯ ſo perſeuer & cōtinue in godly lyuing as becommeth a chriſten man. And thus of all the other wordes of God and of the holy ſcripture, the whych is clene hydde frō vs and made darke and vnprofitable without thys worcking faith and agayne all open and ſhyninge by thys fayth. It is it that is alwayes ſene of God, and is neuer denyed in all ſignes and meruels & in al holy reuiuinges of God. For to be healed of all ſyckeneſſes and death we nede principally thys lyuely and worckyng fayth whych is the moſt beloued grace of God. The womā hadde none other thynge to be healed of her bloudy flixe. The prince of the ſynagoge hadde none other thynge for to haue hys doughter reyſed from death to lyfe: For to be inheritour vnto the kyngdome of heauen is required this fayth that I now ſpeake of, as firſt & chife foūdatiō of all together. What wolde you that I ſhulde ſaye vnto you? There is nothyng impoſſible vnto fayth. Wherfore then lette vs praye vnto oure Lorde Jeſu Chriſte whyche is auctour of fayth that he maye giue vs this fayeth: to thintent ꝯ we maye praye laude and glorifie him ſo as he wold be prayed, & that he wol not denye or hyde any thing vnto them whych ſo do praye hym in fayeth but that he woll enflambe them from daye to daye, for to luoe feare honoure and ſerue hym more and more, and to praye hym the more feruentlye vnto the glorie of the

ecleſtiall

celeſtiall father whyche giueth vs all in hym and by hym in thys worlde and in the other by glorie eternally. Amen.

The epiſtle on the.xxv.ſonday after Trinitie ſonday which is the nexte ſondaie before Aduent ſonday. Ieremias.xxxiij.

Thargument.

☞ The prophecye of Hieremye concerninge the raygne of Chriſte.

BRetherne, beholde the tyme commeth ſayeth the lorde, that I wyll rayſe vp the ryghteous braunche of Dauid, whych ſhall beare rule, and diſcuſſe maters with wiſdome, and ſhal ſet vp equitie and righteouſnes agayne in the erthe. In hys tyme ſhall Iuda be ſaued, and Iſrael ſhal dwell wythoute feare. And thys is the name that they ſhall call hym, euen the lorde our rightouſneſſe. And therfore beholde, the tyme commeth ſayeth the lorde, that it ſhall nomore be ſayde, the Lorde lyuethe, whyche brought the chyldrene of Iſraell oute of the lande of Egypte. But the lorde lyueth, whyche broughte forth, and led the ſede of the houſe of Iſrael, out of the northlande, and frome all countreyes where I had ſcatered them, and they ſhal dwel in theyr own lande agayne.

THys prophecy of Hieremie (good people) which we rede for our epiſtle in the churche thys daye doth ſhew vs that the dayes of ỹ comming of meſſias our Sauiour Jeſu Chriſt be at hande & accõplyſhed. This is ỹ trew braunche which God ſhal reyſe vp

vp vnto Dauid. And when shal this braunche be take? Of a virgyn descendyd from Dauid, He shalbe trewly iust, for he shalbe the iustice of all iust: and he alonly ought of his owne purenes to be conceiued & borne among men without syn. But who shall reyse him vp vnto Dauid? God alone, and no tany man. And therfore he shalbe God, and sonne of God. And wherfore vnto Dauid? Forbicause ỹ god shall reyse him vp and make him to be borne of a virgyn descēdyd of Dauid. He shall reygne kynge. For he shalbe kyng of kynges. It is he which sayeth in ỹ person of kyng Dauid in the seconde psalme. But I am con- Psal. ij.
stituted kyng by him ouer Sion his holy moūtayne preachyng his cōmaundement. And he shalbe wyse: not without cause, for he is the wysdome of god. He shall do iustice and iudgement in earth, for he shall condemne synne and the prynce of synne, and shall iustifie by him selfe which is the sacrifice, the redēpcion and iustice of pore synners. And by this father: he shall iustifie the synners. In those dayes, Juda, ỹ is to saye, those that shall confesse in faith, shalbe saued: and Israell that is for to saye those that shall knowledge there strengthe to come from God, shall liue in greate suertie and trust. Judas signifieth cōfessyng, laudinge and thankyng, and Israel strong in God. And the name of messias shall be thys, The Lorde God which is the greate name of God. wher by Hieremie in spirite giueth to vnderstande that he shall be the greate God, hys name also shalbe oure iuste. Ours: forbycause that he shall be made man for vs: and in such wyse iust, that he shall iustifie vs al that shal beleue in him, as in God and man & ther

foze he ſhalbe ours, and his iuſtice ours, and foz this he ſhuld come. Foz (as Eſaie ſayeth) the lytle is bozne vnto vs, and the ſonne is gyuē vnto vs, and foz this cauſe in the tyme of Meſſias one ſhall not affyzme any moze in ſaieng. The lozd liueth which hath with dzawen the chyldzen of Iſrael out from the lande of Egypte. But it ſhalbe affyzmed in one hole witnes. The lozde god lyueth that hath dzawen out the ſede of the chyldzen of Iſrael from ỹ lande of the Nozth, and from all other places where they were caſt. The lozde god is the Meſſias: of whome Hereinie ſayde, the dayes of his cōmyng is at hāde. The which whē he ſhulde be comen ſhulde renewe al thinges, al ſhadowes and all figures ſhulde ceaſe, and then ſhulde truthe reygne, none ſhulde affyzme moze accozdyng to the olde lawe in fygure but accozding to the newe in truthe. The chyldzē of Iſrael were deliuered from the lande of Egypte and Pharon in fygure: But in the tyme of Meſſias the ſede and chyldzē of true Iſrael which ſhalbe ſede and chyldzen of faythe, ſhalbe delyuered in all places where they were caſte beſoze by god as enemies of the lande, from the region and puiſſaunce of the greate Aquilon, from whence dependeth all euyll, which is the croked ſerpent the diuell of hell the pzynce of darkeneſſe. And they that ſhal inhabite in their lande of lyuinge people by the Meſſias which is our lozde Jeſu Chziſt. Striue we then my bzethzen, with all our ſtrength, to be of the ſede of fayth of the trewe Iſrael whiche is the oncly ſtronge, in our lozde Jeſu Chziſt, that hath vainquiſhed the greate Aquilon: which hath dzawen vs out from the puiſſance and tyzānye of the ſame, from all

places

places, from all nations. And then he shall leade vs with hym into the lande of the lyuyng men eternally And we muste be all wel assured of this: for this sayeth the lorde god almyghty. Unto whom be glory honour and myght eternally. AMEN.

The Gospell on the .xxv. sondaye after Trinitie sondaye which is the nexte sonday before Aduent sonday. the. vi. cha. of Ihon.

The argument.

☞ Our lorde feadeth fyue thousande men with v. barley loues and two fyshes.

WHen Iesus then lyfte vp hys eyes, and sawe a great company come vnto him, he sayth vnto Philip: whence shal we bye bread, that these may eate? Thys he sayde to proue him; for he hym selfe knew what he wolde do. Philip answered him, two hundred peny worth of bread are not sufficient for them, that euery man maye take a lytle. One of hys disciples (Andrew, Symon Peters brother) saith vnto hym: There is a lad here whiche hath fyue barlye loues and two fyshes: but what are they among so many? And Iesus sayd. Make the people syt downe There was moch grasse in the place. So the men sat downe in nombre, about fyue thousand. And Iesus toke the bread: And when he had geuen thankes, he gaue to the disciples, and the disciples to them that were set down: And likewyse of the fyshes as much as they wold. When they had eatē ynough, he sayth vnto his disciples: gather vp the brokē meate which remay-

remayneth: that nothynge be loſt. And they gathered it together, and fylled twelue baſkettes wyth the brokē meate of the fyue barly loues: which broken meate remayned to them that had eaten. Then thoſe men (when they had ſene the myracle that Ieſus dyd) ſaid, thys is of a trueth the ſame Prophete that ſhulde come into the worlde.

The royal prophete Dauid (welbeloued audiēce) knowing that the fedyng and meate as well of the body as of the ſoule is gyuen and diſtributed vnto men by the only goodneſſe and grace of god, howbeit more diligently neuertheleſſe that of the ſoule, then that of the body: he maketh this requeſt vnto god. Lorde I haue had my refuge to the, teach me to do thy wyll. And in another place he ſayth. The lord god doth noryſhe me, and I ſhall lacke nothyng, he hath ſet me in the place of the fedyng, whiche is the place of the fedyng of god, my frendes. Trewly it is the holy ſcripture, in whiche is declared vnto ss the wyll of this greate lorde, and with the whiche euery chriſten ſoule is ſpiritually and ghoſtely fed reueled and nouryſhed. And this is it whiche at this daye is repreſented vnto vs, by ſaynt Iohn in his. vj. chap. where as he ſayeth, that whē Ieſus had lyfte vp his eyes, and ſawe that ſo greate a multitude was come vnto him, he ſayde vnto his diſciple ſaynt Philippe, wherwith ſhall we bye breade, that theſe folkes here may eate. He ſpake not this that he knewe not perfetly, what he wolde do: but he proued his fayth (for it is he as ſayeth Dauid that gyueth meate to beaſtes, and vnto ſmale rauens that call to him) and for

to

to confyrme it, and to giue knowledge vnto him and vnto the other that he was god. Take we then doctryne of this place my frendys that our Lorde Jesu Christ is only gouernour of al thinges what so euer they be, not only as towchinge the bodye, but principally as towching ỹ sowl. And let vs not be as Philip and Andrew, which not hauing yet stedfast fayth beleued not ỹ he which by his only worde had made and created all the worlde, myghte lykewyse by hys worde create and gyue norysshynge by fyue loues & two fysshes vnto so great a multitude. But what signifieth vnto vs the fyue loues and the two fysshes? Suerly my frendes the fyue loues the whiche as S. Johñ sayeth were of barly, represent vnto vs (as S. Austine and other holy expositours thynke) the fyue bokes of Moyses. For as barley outwarde hathe a huske very prickyng: euen so haue ỹ bokes of Moyses, for as touchyng the lawe whiche they conteyne, they be meruelous rough and rygorous, but if they be spiritually vnderstandyd (which can not be without faythe) they gyue norysshyng vnto the soule. For as sayeth the prophete Abacuc. The rightwyse man shall lyue by fayth. And the two fysshes may sygnify the olde and newe testamẽt. The newe testament as touchyng the euangelicall & apostolicall wrytinges wherin the christen mans faythe is lyuely described. The olde as touchyng the other bokes and prophecies. For euẽ as the fysshes can not lyue without water, so lykewyse without faythe, none hathe bene, is, nor shalbe saued. These fyue loues therfore and two fysshes spiritually vnderstanded haue bene distributed vnto al christen people. And if ye aske by whom-

Austine

Abac.ij.

Surely it is to be answered by the apostles & they which be sent from god. For this cause (my frendes) take ye the refection and fode of the soule in the fyue loues, and two fyshes spiritually vnderstanded: that is to say in the holy scriptures, and in fayth. And vnderstande that ỹ worldly doctrines can nat nourishe your soules, but rather slee thē, for our lorde sayeth, that for nought we honour him in kepyng the doctrine of men namely if it be not grounded of gods worde but rather made to ouerwhelme subuerte and darken the same. Let vs then desyre with instant and feruent peticions this heauenly fode of almyghty God and he wyll without doute gyue it vs aboundantly.

To whom be all honour
glory prayse & thankes for euer and
euer. Amen.

Finis.

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M.D.X.L.

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